

**THROUGH
OF YC**



**INDUSTRY—
PUBLIC OPINION**

GH THE EYES YOUTH



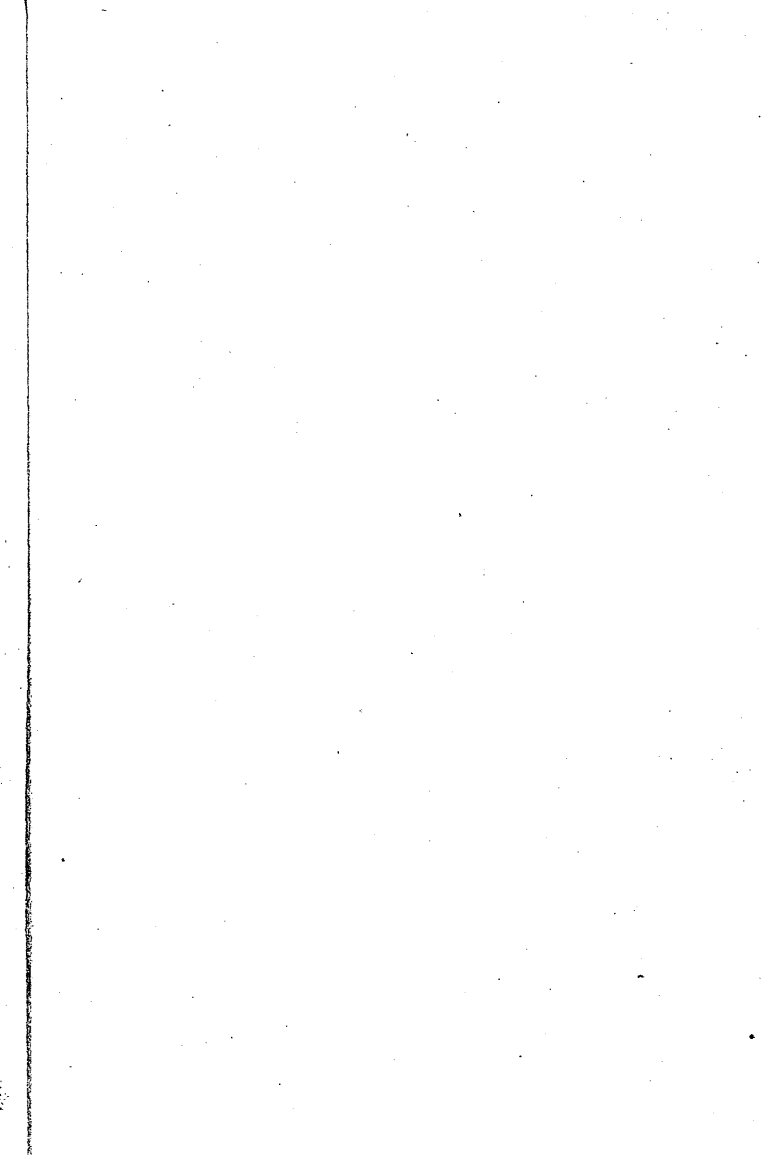
RY—RACE—WAR
NION—THE CHURCH

Div

The University of Chicago
Libraries







Through the Eyes of Youth

INDUSTRY—RACE—WAR
PUBLIC OPINION—THE CHURCH

National Conference of Methodist
Students, 1st,

Louisville, Kentucky, (April 18-20,) 1924



THE ABINGDON PRESS
NEW YORK CINCINNATI

RECEIVED
TO
GENERAL INVESTIGATIVE
DIVISION

BX8207

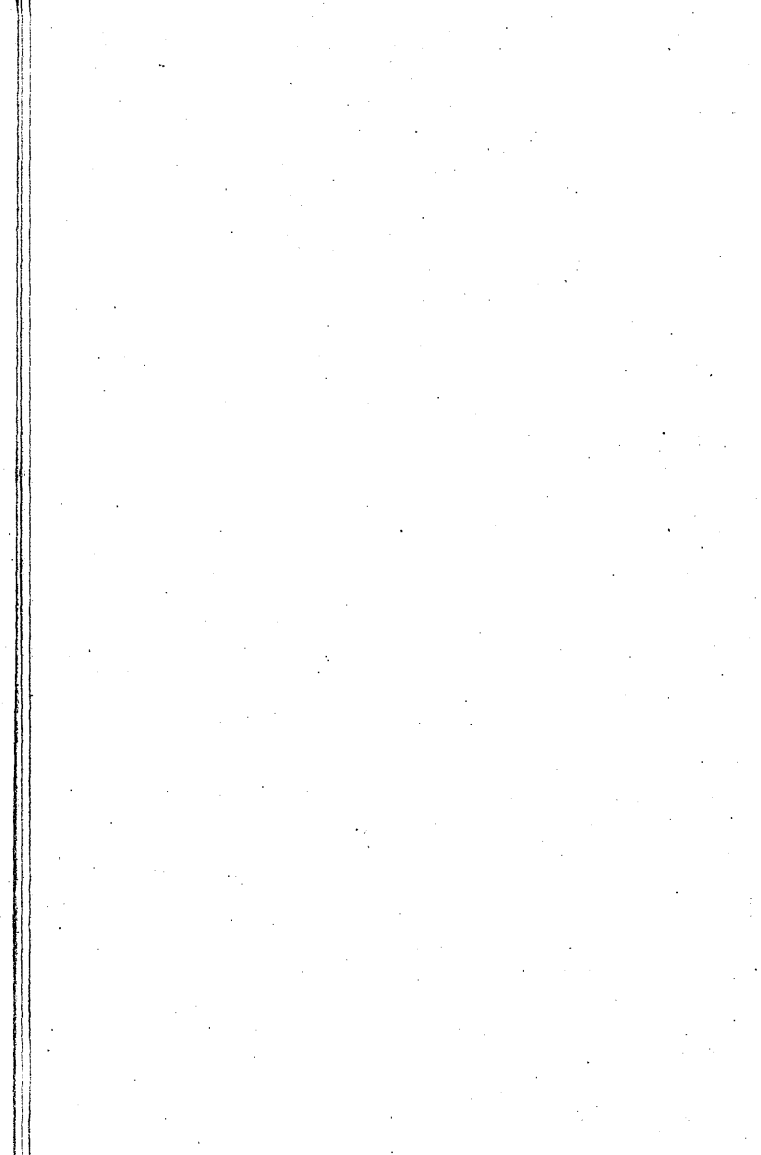
N3

1924

Del.

Contents

	Page
FOREWORD.....	5
I. THE FELLOWSHIP OF YOUTH	11
II. THE CHURCH	38
III. INDUSTRY.....	59
IV. RACE.....	76
V. WAR.....	104
VI. PUBLIC OPINION.....	146
VII. CONFERENCE SERMON.....	165
VIII. CLOSING SESSION.....	177
IX. COMMITTEES AND RESOLUTIONS.....	189



Foreword

"I SEE that this Conference of students is so forward looking and swiftly moving," said one speaker at the beginning of an address at the National Conference of Methodist Students, "that very little introduction to my message is necessary."

From these wise words the editor takes his cue. In this volume the Conference speaks for itself.

The National Conference of Methodist Students, held at Louisville, Kentucky, April 18-20, made notable history. It was attended by more than five hundred students from 122 different colleges and universities in different parts of the United States. These students were delegates representing 110,000 Methodist students. They came from both the Methodist Episcopal Church and from the Methodist Episcopal Church, South.

The Conference had a unique significance in many respects. It expressed the mind of youth, particularly of a large section of the college men and women of the country. Study of the proceedings of the Conference enables one to look out upon the world and some of its greatest problems through the eyes of youth. Hence its real significance. For the most important thing in the world at any given time is always something going on in the mind of youth. The greatest thing happening in Europe in the middle of the fifteenth century was not something going on in any court or

on any battlefield. It was something happening in the mind of a little boy playing around the wharf of Genoa in Italy. For in the mind of young Christopher Columbus was the greatest thing God ever lets loose in the world—an idea. That idea was the force which shaped the future history of the world.

The ideas in the mind of youth to-day are the real forces which are shaping and moulding to-morrow. For three days five hundred keen-minded college men and women faced the outstanding problems of our time. The ideas and attitudes, the purposes, aspirations, and spirit of these students, as they studied and discussed these issues, are authentic, first-hand indication of the kind of forces which will have enormous influence during the next half century.

The National Conference of Methodist Students is full of the deepest meaning to the church; to all churches, but to the Methodist Episcopal Church, South, and to the Methodist Episcopal Church in particular. For the theme and purpose of the Conference was not merely a discussion of world problems in general, but, in the words of the call to the Conference, "to bring together a body of Methodist students to study Methodism's part in the world task and how as students they may relate themselves to that task."

One of the major searches of the Conference was to find how students might better use the agencies of the church to establish the kingdom of God. This intense spirit of loyalty to the church is at once a promise and a challenge. It is a promise of the energy and

idealism which the church possesses in her youth. It is also a sobering challenge to the church to make the largest and most fruitful use possible of the vision of youth and its latent power. The meeting of students of the two churches, the Methodist Episcopal Church, South, and the Methodist Episcopal Church, as one body, the unity of spirit and purpose manifested, the definite resolution passed that the plan of unification recommended by the Joint Commission on Unification be approved by the General Conferences of both churches—these things are an urgent challenge to both churches to face their common task in the world as one united church. For they voice the heart and mind of those to whom must be committed in the next generation both the task and the leadership of the church.

The idea of the Conference was born during the Student Volunteer Convention at Indianapolis, Indiana, in December, 1923. The origin of the Conference is thus described in one of its documents:

“Several hundred students affiliated with the Methodist Episcopal Church and the Methodist Episcopal Church, South, gathered at the Roberts Park Methodist Episcopal Church, Indianapolis, Sunday afternoon, December 30, 1923, to consider, as a denominational group, the Christian service program of Methodism. In a dramatic moment, the students of one family of this denomination filed into the room occupied by the students of the other. The fellowship was almost instantaneously com-

plete. As if by magic, a current of enthusiasm as electric as that which has precipitated other great movements in the past swept through the entire gathering. The young crusaders, facing each other as Methodist students of America, asked the one great question, 'Why not face the task together?' One answer—and only one—was given. It was this:

"We will!"

"At a final meeting on New Year's Eve an executive committee of fifteen students was elected, representing as many colleges widely distributed over the United States. R. R. Denison, of Allegheny College, was chosen chairman. An advisory committee, composed of representatives of the two churches, was elected. They are: Stonewall Anderson, Morris W. Ehnes, Garfield Evans, D. D. Forsyth, Chas. E. Guthrie, C. G. Hounshell, James H. Lewis, Titus Lowe, C. M. McConnell, Mary A. Randolph, Warren F. Sheldon, J. V. Thompson, S. R. Thornburg, R. J. Wade, and Ralph A. Ward.

"Sunday, February 17, at Northwestern University, Evanston, Illinois, the executive and advisory committees, with other persons, met to further plans for the National Conference, of which this is the program."

Robert F. Chapler, of Northwestern University, was elected executive secretary, and took active charge of the promotion of the Conference.

The meeting in Louisville was not a convention in the ordinary sense. Set addresses of the conven-

tional (the word is used both literally and figuratively) sort were not evident. Indeed, addresses of any sort were not the chief feature. The discussions of the students themselves were the real heart of the Conference, and the spirit of Christ everywhere present was the most vital thing about the meeting. No volume can reproduce that spirit.

There is neither space nor need for any interpretation of the Conference. But no record could fairly be made without at least some mention of the outstanding emphases and the deep impression made upon every visitor. A few of these impressions may be found in the statement drawn up by a committee of the visitors at the Conference, for the most part representatives of the various boards of the two churches, and pastors. This statement will be found in another part of this volume.

No one who attended the three-day session could fail to be impressed by the following features, found insistently in spoken word, in attitude, in spirit, and in action:

1. An intense desire to learn and to do the will of Christ.
2. A deep and eager interest in world problems.
3. Courage and sincerity. There was no issue too beset with difficulties or traditions, nor too full of liabilities of personal cost, to be frankly faced.
4. Devotion to church and country.
5. Toleration. The Conference was itself a remarkable demonstration of those qualities of toleration and freedom of speech and thought which it

approved for universal adoption. There were many points of view represented, as was natural in a gathering so national in character. Yet there was an impressive unity of mind and purpose.

Much of the success of the Conference was due to the hearty and generous co-operation of many of the boards of the two churches, to the general advisory committee, and to the local committee in Louisville, of which Mayor Huston Quinn was chairman.

Grateful acknowledgment is made to Mr. William W. Reid for his large share in the editing of this volume.

HALFORD E. LUCCOCK.

I

The Fellowship of Youth

MORNING SESSION, APRIL 18, 1924

KEYNOTE ADDRESS

*Stanley High, Boston University, Boston, Massachusetts,
Chairman of the Conference*

WHILE sitting here I have not been absolutely sure I was entirely awake, and I am not absolutely sure I am awake now, because we are here, exactly the same crowd that was described in advance by some of the newspapers in the country, and yet there is not a "red flag" in sight. No one has sung "*The Internationale*." Here we have a lot of stars and stripes in front of us. I feel very law-abiding up here, and you look down there as if you had been used to sitting in Methodist Church pews all your life. I don't think any of us up here would say you resemble a gathering of Communists or Radicals in Germany. But I think we make a mistake if we are fooled by the apparent normalcy of this crowd. It is a fact we are being watched by our friends and foes. Our friends are watching this Conference, and that is the heartening thing. There have been students' gatherings before—students' gatherings nominally—that were patterned for students. This is a gathering primarily of and by students. In those students' gatherings,

nominally, the students very often were kept from kicking over the traces by keeping them in harness. If we look around here carefully we will find there are no traces or harness in this vicinity; so you can speak to your heart's content. But before we start in on this free-for-all discussion, I think it is just as well for us to stop and remember that the Methodist Church is watching us, and by the Methodist Church I don't mean the Methodist Church, North, of God and the Methodist Church, South, of God. I don't mean the Methodist Church that has the banners of Christ over its doors and perpetuates the hates of an old and unchristian feud in its organization. I mean the American Methodist Episcopal Church that is ready to demonstrate that the task of building a unified Christian Kingdom begins at home.

The American Methodist Episcopal Church and the friends of the American Methodist Episcopal Church are watching us. They want to know what we will have to say. They want to know how we propose here more definitely to line up Methodism on the side of Christianity. Looking to the to-morrow, which will be our to-day, they want to know how we will bear their torch, and what new fires of consecration our lives will kindle. It is true that never before in the history of Methodism has so representative a group of Methodist college students come together to discuss the way in which the membership of the Methodist Church may be more effectively used to advance the progress of Jesus Christ, and to do that, to meet the obligations of that task, will take some-

thing more than speaking. It will demand something of a guarantee of genuine Christian statesmanship.

Of course, I know there are a lot of folks who think we are presumptuous to come here at all. Friendly brethren have written me to say: "I hope at Louisville you will see to it that these students discuss the ethics of campus organizations and their scholastic studies, and some of the things they may know something about, and I hope you will keep off of problems like industry and race problems, of which you know nothing. You have to be out of college at least twenty-five years before you have facts sufficient to allow you to discuss these problems." Those were very esteemed brethren who wrote to me, and I mean no disrespect when I say you wouldn't be here, or you wouldn't be having this Conference for any such thumb-twiddling discussions. We have come admitting the task of building a Christian world order must be begun on our college campus and in our college fraternities. But it can't stop there. As young men and young women it is our business to see that it doesn't stop there. If war should come on to-morrow our older friends wouldn't warn us against the danger of going as presumptuous; they would simply turn over the whole war to us and tell us it was our job to carry through successfully.

No one denies and no one wants to deny here that we will know a lot more facts when we are fifty than we do to-day, and yet I don't believe that is a valid reason for postponing this meeting until then. If facts would have saved us, we would have been saved

long ago. But the more we look at some of these problems we have come together to discuss, the more we must be convinced of the fact that more than mere knowledge is necessary, and it is interesting in that connection to know no one denies our idealism. All of these brethren who have written to me have said, "How fine to have your idealism, but wait until you get more facts!"

I say if two thousand years of church history do not demonstrate enough on this matter of making our idealism conform to the facts, isn't it peculiarly the task of youth to see to it that the facts are made to conform to the idealism? And so, if we have no better equipment than ideals by which we will stand uncompromisingly, then I think we have a right and an obligation to be here.

It may be, however, that some of us believe that we are undertaking the impossible. We may think that these problems that we have come to discuss are altogether too big for us and we may have an overwhelming sense of our impotence before them, but yet it should be heartening to know that most of the really fundamental issues of the individual in life are met by youth.

There are only two or three really fundamental questions that every individual is called upon to solve. Of those two or three one is choice of a life work; another is the choice of a wife. Now, no one insists, when it comes time to choose a life work, that we should wait until we are fifty and spend the intervening years in gathering up all the facts in various

fields of activity, and then at the ripe old age of fifty go to our card index and decide on that work at which we can best succeed. In the same way, no one proposes we should wait until we are middle-aged until we choose a life partner. No one suggests we should gather together all the facts as to various individuals, and then, when we are forty or fifty, get married. It is really a fact that if an individual waits to get all the facts usually he or she doesn't get married. If these vital, critical individual problems seem best to be solved by some strange quality that youth has, then, it seems to me, it is not presumptuous for us to stand here to-day and dare to discuss some of these critical social problems.

History demonstrates the fact that some of the most creative movements in the history of mankind have been initiated and led by youth. If you were to go back through the pages of history to-day you will find amazing testimony to the ability of youth to lead mankind from one epoch into another. It is interesting to recall that Alexander the Great conquered the world when only twenty years old; that over in Carthage, when they needed a commander-in-chief for the Carthaginian army they called Hannibal; he was only twenty-six. Joan of Arc led the army of France when only seventeen; she completed her work and was burned at the stake when nineteen years old. Martin Luther started the Protestant Reformation when he was one year over thirty. John Calvin joined the Reformation when he was twenty; he wrote his greatest book about it when twenty-three.

Patrick Henry delivered his immortal address when only twenty-six; and Alexander Hamilton was only one year over thirty when he laid down the whole basis of our entire national banking system.

Recalling these historical facts to mind should hearten us in our attempt to lay hold here of some of these great world problems.

Out in the Berkshires, in western Massachusetts, there is a very old college campus. Over in one corner of that campus there is a great marble monument. On the top of that monument is a great globe on which the continents of the world have been traced. Below it are the names of four men. A little over a century ago those four men were college boys. They were "fanatics." Their people called them fanatical. They were told they should wait until they got a few of the facts before they carried out any of their wild ideas. Yet in some way a great consecration laid hold upon those four young men. In some way their hearts were filled with the need of the world, and their minds were filled with the realization that Christ meant what he said when he told his disciples to go unto all nations, preaching the gospel to every creature, and those four college boys, because they had that consecration there at that Hay-stack Prayer Meeting, started the missionary program of the Protestant Church of North America. This meeting in Louisville can become another Hay-stack meeting if our consecration is equal to the consecration of those four young men.

I do not think we need to apologize for our youth

nor for our determination to change the face of the world. We have come here together to meet in a new enterprise, and I think we have two major tasks: the first of these is to determine our objective; the second is to determine the way, the method, by which that objective will be reached. Our objective isn't difficult to state. We have come together to inquire how we may more effectively use the machinery of the Methodist Church to build the kingdom of Jesus Christ. We accept the world as our commission. We accept every consecrated individual as our ally. We are here to build the Christ Kingdom, and that is a task that is worked out in the factory, in the office, and in the counting-house, and in construction camps quite as much as on the mission field and in the pulpit.

When we talk of our objectives we will be obliged frequently to refer to the specifications laid down by Jesus Christ himself, and I hope we will never offer any apology for presenting the viewpoint of Jesus Christ. There is really no other point of view in which we are interested, and we will not be concerned about hearing the point of view of any individual here until that viewpoint has been pretty carefully checked up with the viewpoint of Jesus Christ.

And so, when we come to talk, for instance, about industry we don't want to be called "Communists," we don't want to be called "Radicals," we only want to be called Christians. When we are talking about industry it may be useful for us to recall the standard that Jesus Christ laid down for the admittance of citizens into his Kingdom; how he said, "Inasmuch as

ye have done it unto one of the least of these, ye have done it unto me"; how, in this matter of relationships, which, after all, is at the base of all industrial problems, Christ made this one standard *the* standard—the standard of love the real test. Living wages, accident insurance, unemployment compensation, decent hours—they can all be lumped together and considered in their relationship to that standard. That standard to-day, as it did two thousand years ago, groups society and lines up men and women in groups for or against the program of Jesus Christ. And so, on industry, I hope we won't be asked to hear any particular point of view but that we will only seek to set up the standard of Christ, and find how capital and how labor line up—on the right hand or on the left. And the same thing is true in regard to race problems. We aren't interested in coming together and asserting racial equality; we aren't interested in opposing white supremacy; we aren't interested in discussing the immigration bills that are now before Congress, except insofar as those problems are related to the spirit of Jesus Christ. We want to know, for instance, whether Christ meant what he said when he stood for the belief that all men are created in the image of God; we want to know whether or not Paul was right when he advocated there should be no exclusion laws for the gospel of Jesus Christ. When we come to race we will not be advocating the stand of the Senate or opposing the stand of the Senate, but we will all be endeavoring to ascertain the stand of Jesus Christ.

How about war? We don't want to go ahead of Jesus Christ on the subject of war any more than on any of these other questions. We don't want to be branded as "pacifists" or as "conscientious objectors." We only want to be branded as Christians, and when we come to that discussion on war it may be useful for us to turn over and inquire just what Christ meant when he said: "Love your enemies, do good to them that hate you, pray for them that despitefully use you. For if you love them that love you, what reward have you? Do not even the sinners the same? And if you pray for them that pray for you, what thanks have you? Love your enemies—do them good." We will not seek to find out whether one solution for any of these problems is to be preferred over another solution. We will only set out to find out the way of Christ, and having found the way of Christ, we will have no other job as Christians but to walk in that way. So *that*, it seems to me, is our objective: *to know the way of Christ*.

Then we have the second task: the task of ascertaining the method by which those objectives will be realized. Having found the objective, the way of Christ, there still remains for us the task of setting humanity upon it. This, I believe, may be our mountain-top experience. But you remember that when Christ had his mountain-top experience, that he went down into the multitude again and he found there a boy with epilepsy, and he healed him of that disease. Our right to this vision that we will have here will be measured exactly in terms of our willing-

ness to return again and help society up toward our mountain-top. There will be epilepsy around the foot of our mountain; there will be suffering and sin, and the injustices of an unchristian world order. All these we will find when we return, as Christ found them, and it will be our task to assume the burdens of men and women and go slowly, step by step, with them up the road that it would be impossible for them to travel at all were it not for our help. Our help, that we are called upon to give, is not something that we will offer by standing off and beckoning society to to come up to us. People are helped more often than they are called into the kingdom of God. People are lifted, I think, more often than they are led. We will be obliged here, after we have had our moments in the clouds, to spend hours and days with our two feet on the ground, down at the "brass tacks" job of helping men and women on to reach these great ideals, working day by day in terms of the actual, in order that the world may go on by our help to the ideal.

I would just like to say, in conclusion, that this meeting was inevitable. Back in 1917, it was inevitable when the statesmen of the world took the world's youth up onto a high hill and showed them the kingdoms of the earth cluttered up with a great mass of débris and told them of a new world that would arise if they rolled up their sleeves and cleaned up that mess. This meeting was inevitable when that vision of the new world order was stamped upon the hearts of the youth of this generation. That vision

led ten million of those youths to lay down their lives. It is an obligation which that sacrifice has laid upon us to carry on—to build the world order which they thought their sacrifice was establishing. It is very disheartening to know something of the idealism for which we thought we were fighting, and then to realize how far short we have fallen from bringing that ideal to pass. It is impossible, for instance, to know we were trying to build a new Europe and then to come into touch to-day with present conditions in Europe, to see the suffering that has settled down over Europe, to know the fears that clutch at the throat of Europe—it is impossible to have had that experience and then return to Northern France, go up where our American Memorial Commission is working on a great American cemetery—it is impossible to go there without being disheartened at our failure. It is impossible to stand there on that little hill in the valley of the Marne and look down toward a tiny town to which our American marines advanced, to look down those long lines of crosses and up at the great flag-pole, with the Stars and Stripes streaming from it; it is impossible to walk down those narrow avenues, between the graves, and stand at sunset when an American bugler plays "Retreat" and the flag comes fluttering down and an American chaplain reads a few words of prayer for our American dead; it is impossible to stand there, in the shadow of those hills, hallowed with American blood, and fail to ask "Did these men die in vain?" The youth of the world—the youth of the Methodist Church—are asking that their ideals

be given a chance in order that those men who lie in Northern France shall not have died in vain!

THE FELLOWSHIP OF YOUTH

By Glenn Harding, University of Chicago

I HAVE often wondered why Christ was so thankful the truth had been hidden from the wise and learned and revealed to the simple-minded. Perhaps the reason was that the simple-minded were ready to try as idealists. The simple-minded were the youth. The chairman has told you what youth is ready to do and of this mysterious power that youth possesses. But even so, even with all that power it is mighty hard to go out and walk a path such as Christ prescribed alone. It takes a Christ to do it.

In these things that we have begun to think of, we wonder how we can ever do them, and we have to fall back again on Christ's words, and we have to go to him and find his method. We find that when all of us join together in a fellowship, that all the characteristics of youth, all the strength, all the clear-sightedness, all the vision, all the innocence, if you will, all the apartness from the world that has soiled people and spoiled them—all of that is multiplied a hundred-fold. What one would never think of doing alone, two or three or four in his name can do.

You people, as Methodists, know, of course, the power of fellowship from the story of Wesley and his associates. You know how that little group was given the power to do the great thing they did, and

yet I doubt if any one of them could accomplish alone the thing we have here to do. You know how it started among Christ's disciples—fellowship.

All over the world young people are learning the same thing. Why are we here to-day? Because we have the same sensitiveness, the same thing that youth has everywhere—because we have learned to gather ourselves together in groups and to share with one another—to come to this sort of place and to take the highest sort of stand for idealism. But it will pay us, I think, to study earnestly how we may make this thing go farther.

When we approach the idealism of youth and study it, I think we can look to certain experiences. Those people who approach us and say, "You are foolish and you need twenty-five years of experience before you do this sort of thing," have entered into a machine which has mangled them. Their arm of faith has been amputated. Their sight of mentality has been dimmed through straining, and their vision has been lost because they have gone into this narrow passage. That is why we are fortunate. We stand at the threshold of this thing; we are able to see clearly; we are able to say we will not follow in the same path, for are we to profit by experience if we go ahead blindly in the same path? What would we be accused of if we should go ahead and follow blindly after the type we have seen shorn of their very strength of spirit? I can hardly express the tragedy of a thing like that, and yet we are continually hedged around by people who say, "You don't know the circumstances, you

don't know the facts, you can't understand the situation." Because they have gotten into this machine, into the very things that have destroyed their faith and vision and courage, they have lost the spirit of youth, which is a thing eternal and not a thing that necessarily depends upon age. Because they have gone into that and lost their vital forces that speak for the power of youth. That is why they cannot see our position. Will we be wise or will be simple-minded if, instead of going into that sort of thing, we take our stand now and branch out? The parting of the ways is there. If we do not enter into the right path—if we do not go the right direction, we will be doing the same sort of thing that may spoil our power forever after.

I feel that in this new fellowship, in this new thing we have discovered, working together in our youth, we will grow beyond ourselves. We will grow in the call of Christ. He said, "Follow me—take my service"—that thing alone, taking the service of the Christ, doing these simple things we ought to be able to do without any reminder or any encouragement or any reproach or warning—doing those simple things will retain for us the strength of Christ and the power of youth through all our lives.

If we keep the fellowship of youth, why need we stop growing?

If we join together in fellowship we are going to have that much more power. But youth in the past has been one of the great waste areas of power. We talk about conservation of natural resources, of water

power, of coal, and all that sort of thing, but let us begin to conserve some of the values of youth. We can do it through fellowship, and we can do it by taking hold of the thing ourselves rather than being exploited, because, regardless of what people of other generations meant to do, we *have* been exploited. You know the old saying, "Old men for counsel, and young men for armies." You know how many movements, one after the other, that started through the course of the war have gone down a blind alley because somebody has led them who had lost the vital characteristics of youth. On the other hand, you have seen splendid movements which have resulted through the leadership and fellowship of youth.

Youth has had a splendid part in doing the fine things of the world. At the same time, it has been exploited many times and been silent to the call. The point is, we are now at the point of departure. What are we going to do? Are we going to be exploited, or are we going to join together and make our youth count for something? Is it not a sin to follow a tradition which has not accomplished the work of Christ? Is it not a sin to neglect this great opportunity when we see it as never before, when we are more responsible, perhaps, than the youth of any other generation in the history of the world, because we have been confronted with the greatest disaster, the greatest cataclysm in the history of the world, with the greatest amount of human suffering in the history of the world? If we do not profit by that experience, what right have we to claim any relationship or fellowship with Christ?

I pray that this Methodist Students' Conference, in attacking these problems and in facing a new day of pioneering, when we shall have to enter into new fields in the world, in international relations, in racial questions, and in all the things that we are to take up in this Conference, may have the spirit of pioneers and yet the spirit of unity.

There is nothing impossible if we all go together, and that is our task and we must know how to do it; we must follow, in every way, the principle that Christ has left us, and we must see that we use the right method. We must not discount wisdom; we must not discount experience, but let us, who have this greatest heritage in the world, *youth*, which so soon passes from us unless we grasp it now in our lifetime, let us grasp our opportunity and do this task. We can in Christ's name.

THE INVESTMENT OF LIFE

By Howard McCluskey, University of Chicago

THERE is an increasing realization that there are a number of traditional conceptions concerning the application of Christian principles to life problems, held by the older generation, which need uprooting and ventilation. By "ventilation of traditional beliefs" we do not mean a flippant derision of the past, nor a lack of respect for our elders, but we do mean that mere respectability and stupid acceptance of a conception is no criterion of its value, and that a rigorous overhauling is sometimes necessary.

There is no field more cluttered up with a lot of obtuse, maudlin nonsense than the field or problem of selecting a Christian life work, than the Investment of Life in terms of Christian service. There is no more melancholy spectacle in the whole realm of Christian problems than the prevalent notions concerning Christian life service.

Let us come to grips with this issue and face it squarely by asking some pertinent questions.

What is the most strategic vocation in the field of Christian service? Why is the profession of law considered a secular occupation and a Young Men's Christian Association secretaryship an example of Christian service? Why should the business man be branded as the slave of self-interest, while the minister is pointed out as a paragon of sacrificial altruism? Why should a teacher in Kentucky be regarded as engaged in secular work, while a teacher in a mission school in China is regarded as occupied with Christian service?

What is the consummate vocational expression of a Christian life? By what scale do we rate success in any occupation? What is the Christian ideal of success? What is the usual criterion of success?

These questions raise some of the most perplexing and significant problems a young man ever has to meet, and they raise questions, no adequate answer for which has been devised, and what is more pitiful, no answer for which is being adequately devised.

We will probably agree that the two greatest problems a young man, or woman for that matter, con-

fronts, is the selection of a life mate and the choice of a life work.

But the whole field of vocational guidance reveals a distressing neglect on the part of those who have in their charge the direction of the careers of young people.

The typical case is represented by the boy who leaves high school and enters college or a university with no idea of his destination; he takes the prescribed courses, for it is the thing to do; he imbibes everything without the slightest dissent; his foresight extends ahead about a semester or year at the most; his objective in life is to graduate with a gentleman's grade; when asked what he intends to do thereafter he replies with a vacuous stare or meekly confesses that he hasn't seriously thought of the matter. Does he have any intelligent notion of his capacities? Does he have the advice of one who knows his temperament? Does he have any reputable, reliable information on the kind or nature of the different occupations he might engage in? Does he know what kind of training those occupations entail? Where the training might be obtained? Not at all. The college attracts him with its social life, athletics, and promise of prestige. It feeds him everything from palæontology to psycho-analysis; he begins as an egregious ass, continues as a conceited sophomore, keeps up appearances as an inflated and pompous junior, and finishes with a flourish as a senior. Then, on graduation day, with diploma in hand, and mortar board on his pate, and flowing robe on his back, ask him

where he is going, and he is the most abject spectacle of childish asininity that short-sighted educational system and ecclesiastical order could in combination produce.

From the standpoint of spiritual service and idealism in lifework, there is even more ghastly neglect.

The most authentic psychology delivers the dictum that the adolescent period which is at high tide during the college years is the flood tide of idealism and social vision and service. But when the youth strikes the world, he fails to articulate the thrill of a crusader with the prospect before him, and as a rule he reluctantly submits to the gruelling struggle which so impenetrates our modern civilization.

Now we do not hesitate to hazard the guess that this loss of idealism is one of the most tragic wastes in our modern time. Thousands of youths have trimmed their ideals—have become cynical and disillusioned, and have grimly flattened their bellies against the sod of commercialism and been sacrificed on the altar of “the god of things as they are.”

There are appearing in different sections of the country several evidences of a movement to meet this lack of vocational direction of youth in the selection of their lifework. This movement, though, is going on in connection with our public schools—in the early high school, especially when the great masses of pupils leave school to go to work. There is also a concerted effort on the part of great corporations to buy up the best brains of our colleges and offer attractive jobs in various types of work. Tech-

nical, vocational guidance, and large placement bureaus in connection with city junior high schools, senior high schools, and junior colleges constitute the beginning of a technique of guidance which demands consideration, and which is having prodigious significance. Just what is its significance?

It means that our educational system is becoming a hopper to feed the vast industrial and commercial civilization which encumbers the country. It means that science is being applied to the induction of youth into industry, with no vision of its consequence or idea of the circumstances. It means that the industrial system is gobbling up the youth of the country. It means that thousands are being hired into a system which they do not comprehend and to whose perpetuation they are committed.

Whose duty is it to harness the idealism of youth in truly Christian life endeavor?

It is the church's function, undoubtedly, and in examining the place the church has taken, we come to a scene not so much of sad neglect but of stupid misapprehension and short-sighted selfish conception of lifework.

The whole view of church and ecclesiastical leaders has presented a very narrow conception of what Christian life service may and can mean.

Our educational institutions have also been extremely remiss in undertaking this task of defining a Christian vocation.

The whole emphasis of the smaller colleges has been on the so-called full-time Christian work jobs—the ministry and mission field.

In our denominational colleges there is great rejoicing over the man who stands up in the evangelistic services and pledges himself to the ministry. There is jubilation over the young woman who commits her life to service in some mission hospital. But there is not the slightest bit of elation over the purpose of a young man to go into law with the intention of carrying on an honest and righteous practice. Let us not be misunderstood. There is no tendency to depreciate the sacrifice entailed by a life in the pastorate. There is no disposition to underestimate the worth of a career dedicated to the foreign mission field. There is no protest to a legitimate presentation of the opportunities for service in these lines of work so that they may attract the finest type of manhood possible, nor is there any field of endeavor which at the present time requires a higher type of Christian manhood.

But there is an objection to the over-emphasis on these vocations as Christian work; there is a protest against the neglect of the possibilities for Christian work in other professions and occupations.

I challenge any member of the ecclesiastical order, any official of a church board, any representative of a so-called Christian educational institution to deny that this over-emphasis of full-time Christian occupations has not led to just this type of feeling of spiritual superiority on the part of those entering those occupations. And without any hesitation, it is time that that kind of doctrine be challenged, and that some light be thrown on its inevitable consequences.

With the prevalence of such a doctrine, what hap-

pens to the moral and spiritual idealism of those who do not choose the ministry or mission field as lines of lifework? The best answer to this question can be seen by inquiring as to the character of motives actuating those taking work in our graduate and professional schools. The undergraduate thinks mainly in generalities; he can save the world, become a success in any number of occupations, and fulfill all the secret aspirations of his soul. But go into the average professional school and notice the change in atmosphere. The fine enthusiasm of earlier days has given way to a grim disillusionment; the man becomes cynical and is apt to toss overboard all idealism and give up to the drabness of a pagan world.

Take the average "hard-boiled" law student. He is confronted with a profession notorious for its trickery and treachery, whose stock in trade is to win a case—not yield justice. He takes his cue from the debacle going on about him, and swims along with the rest of the perverted unclean motives.

Take the average student in our schools of commerce which flourish to-day like the green bay tree. They are "shot through" with the vilest kind of commercialism. They are preparing themselves as cogs in a great commercial system, which is becoming a religion. Boards of Trade and Chambers of Commerce are its temples. The business interests are its priests. Its holy days are Monday to Saturday. Its promise is prosperity. Its first great commandment is, "Let us alone." Its plea is, "Suffer little children to come unto me and forbid them not."

Its beatitude is, "Blessed is the employee who demands nothing and expects nothing, for verily he shall not be disappointed." Its favorite parable is the story of the man who burned down his barn to get rid of the rats.

This whole conception of business as a jungle fight with its implied admiration of the money-maker as a wonderfully powerful and clever fellow, its thinly veiled contempt for a man who wins only a livelihood, its cool ignoring of the public for whose sake business exists, soaks through the cranium of the average commerce student, and he promptly adopts the motto of "Give as little and grab as much as you can." Ask him what his ideal in life is and he will laugh at you. Talk about "service" and he will think you are crazy. What is he out for? To "get while the getting's good."

And such a condition is the direct outcome of a failure to define a Christian life service in broader terms than the ministry or the mission field. It is the outcome of the tacit assumption that once a professing Christian chooses some other line of work than the ministry he is immediately absolved from a scrupulous observance of Christian principles. It is the logical outcome of the failure to realize that on *every one* dedicated to the Christian way of thinking and living depends the eradication and revision of the evils, the injustice, and paganisms of our present order of thinking and feeling.

Is it any wonder that as a consequence of this "half-baked" theory that Elbert Gary can invoke

the principles of Christ as a solution to our industrial ills and advocate the twelve-hour day for steel workers in the same speech?

Some defense of position here stated might be made by indicating our lay leaders. There has been a great deal of ecclesiastical pride in the ardent Christian worker within the fold of the church. But what is a traditional example of the typical lay worker? Usually some ardent soul that can be superintendent of the Sunday school or lead the singing in the opening exercises; someone who could pray vociferously at prayer meetings, and who subscribed liberally to the church budget, or some handsome fellow who could wear a flower in the lapel of a cutaway coat and usher in late-comers with the least annoyance. Ask the ecclesiastical custodians of organized righteousness for an example or description of the typical layman and, in the last analysis, you will get some such lugubrious portrait—probably a man with few obnoxious fleshy individual sins, but one who is in a state of spiritual coma, with slight conception of social vision with little religious passion; one whose main contribution to the Kingdom is that of a tinkerer and trifling mechanic for an ecclesiastical organization. If we have any concern for Christianity's part in the redemption of society, and if we are honest, we must admit that we are confronted with a debacle of an impotent, illiterate laity, and under the fatuous misplacement of emphasis on so-called Christian vocations we could expect no other condition.

Very few people to-day, professing Christians or

otherwise, seriously consider the principle of service or of social good as the supreme goal and guide of life. You might just as well admit that most of us are taking the other things that shall be added and have failed to seek first the kingdom of God. As a consequence, there is growing up in our modern civilization a sinister, filthy, and unholy concept of what life's success means, and, frankly speaking, very few of us escape this error. Our whole thinking these days is in terms of dollars and cents. Our whole scheme of measurement of achievement is based on how much money does a person make. Let the most stupid fop in all the world fall heir to a little money and he immediately is broadcasted as a great man. Our standards of accomplishment are continually being undermined by such spurious standards of commercialism as are pointed out by such journalistic enterprises as the *American Magazine*, for all great men are those who once were in modest circumstances, but who now occupy plutocratic positions as controllers of wealth. In brief, what personality is the modern idea of success? Jesus of Nazareth? Hardly. On the contrary, the captain of industry.

Take the example of the ministry. Even here we find the most flagrant examples of this tendency. The great successes are the ministers of prominent city churches. The success of a pastorate is measured in terms of annual budgets and additions to the gross membership. It rarely occurs to most Christian people that the man in the obscure, remote field may be honestly contributing far more to the real kingdom of God than the man in the more prominent position.

Who is going to recast our notion of service and success in life? Who is going to introduce the spirit of altruism in the commercial world? Who is going to put the same devotion, the unselfish motives in industry as we have witnessed in men devoted to scientific investigation? Who is going to clean up the nasty mess in sensational journalism? Who is going to cut the trickery out of the law? Who is going to eradicate the putrid core from politics?

These problems will never be solved as long as the present prevalent notion of so-called full-time Christian service continues. They will never be solved, even though we should have a ministry of the most brilliant and inspired men possible; not until the laymen become literate in the Christian vision will society ever be salvaged; not until every man, whether a lawyer, physician, mechanic, artisan, farmer, business man, or capitalist, is animated with as sacrificial a spirit as ever sustained the martyred pioneer missionaries, can we ever redeem society; not until the Christian obligation is burned into the heart of every man—not until we have abandoned this trifling, selfish prattle about full-time Christian service and have enlisted in all phases of lifework as crusaders for the splendid enterprise of realizing Christianity here and now, can we truly revise our pagan civilization. This renovated concept of Christian lifework is an imperious challenge to leaders of our educational systems—to officials in the church—to every one who is concerned with the redemption of the corporate soul and to revolutionize our ideas and technique concerning vocational efforts.

George Bernard Shaw has said that Christianity has not failed because it has never been tried. I prefer Gilbert K. Chesterton's version of this sentiment when he says that Christianity has been tried but found difficult, and if the paraphrase is permitted, the better statement would be, Christianity has been tried, found difficult, but not impossible.

We do not expect a soft triumph. In the pursuit of this ideal we may be driven to the wall; we may be compelled to relinquish our most cherished possessions, but what more could we expect in the present condition of civilization, for we live in strenuous times.

II

The Church

SESSION OF FRIDAY AFTERNOON, APRIL 18

THE ESSENTIALS OF METHODISM

By Bishop John M. Moore, Dallas, Texas

I EXTEND a most hearty welcome to the Methodists who have come across the line into this territory. We are happy, indeed, to have this meeting here in Kentucky. It was in this city, in 1845, on Fourth Avenue, that the Methodist Episcopal Church, South, was organized. For these seventy-nine years this church has been working in this territory, and has been recognized as a sister by the great Methodist Episcopal Church. I am happy, indeed, to see representatives of these two churches come together in such a body as this. I may express here a personal hope that has nothing to do with the procedure of this meeting, and that is, that before this great church I love shall celebrate its eightieth birthday, there may be a great coalition with the sister church beyond the river.

Thirty years ago, at this time, I was a student of Yale University, and the Methodist young people had a visitor in Bishop Charles B. Galloway, from Mississippi, and it was after that masterly address, delivered before that body of young people, that

there was born the desire that these two churches should be one. For thirty years, that has been a prayer. I consecrated myself and all my powers to help wipe away the things that divided, and enlarge the things that united, and help, as far as I might, to bring together these two great bodies.

As this unity has grown, and as we come to understand each other, we come to that place where we can enter into a unity of labor that shall be to the glory of God.

I believe that Methodism at school is the Methodism that will eventually rule. It is the Methodism that is becoming acquainted with issues of life, and making itself ready for the process, and that must eventually bring them in, guide them, that is capable of finding the solution of the great problems of life. We must realize that ignorance itself has no inspiration. Inspired men are not ignorant men. The man that is lifeless, the man that is aimless, the man that is incapable, receives no inspiration. Inspiration comes to the man that is full of life, full of capability, and is ready for the great work that may come to him. And if there shall come inspiration into this great Methodist body of ours; if there shall come strength, it must come from young men and young women who are capable of receiving power and transmitting it into civilization.

There are two questions that come to me as I undertake to speak to you; one is "Whence?" and the other is "Whither?" As I look into your faces there arises within me the wonder as to the places from

which you have come. I was reading, last night, a little book called "Old Memories," written in the last days of Sir Henry Jones. He tells, not of his relations simply with his colleagues, but he goes back and speaks of the days when he dwelt with his father, the shoemaker, in a village in Wales. He speaks of their poverty in the one-roomed house in which they lived; how he and his mother slept at his grandmother's home because there was not room in his own home; of the hard life and the interests of the simple people that gathered about the door to discuss the little gossip of the village,—the simple life that was carried on there among the Welsh people. Think of Sir Henry Jones, the great professor, and one of the greatest of our philosophers, telling in his reminiscences about these simple things that many men would want to forget!

I got one sentence from it: "*As I go about among my students and people I often feel that the village shoemaker, an enthusiastic Methodist chapel church-goer, still has his heart in what I say and do.*" That simple village life, with the influences that there played upon him, created the conditions out of which he was later to become what he was, prepared him for the service he was to render.

X A man who has a little past will have a very small future. The man who has had a meager boyhood is incapable of carrying the responsibilities of civilization. It is the boy and the girl that become saturated with eternal principles that make the basis of human life, that shall eventually come to the place where they

will carry forward to the advancement of the great interests of humanity. So I am concerned that your student days, the atmosphere in which you are being educated, the atmosphere which you are creating, the store of facts that are moulding your minds as they pass through them—I am concerned that these things shall make you mighty for the great task of the future.

Now do not understand me to mean that I consider that you shall be simply a duplication of the past. The past is never to be the stagnant lake or pool; the past must be the bubbling spring; you must have that upon which you are compelled to draw when life itself shall meet the currents that come against it. There must be that within you which shall bubble up and spring forth, and give refreshing to your own spirit, and shall cleanse the channels of life; that shall enable you to send your clear stream out into the great flood of human civilization.

You must be part of the founders of your country; the men that marked out this early place yonder in New England, sturdy pilgrims that they were; the forefathers that went to the James, and went into the Territory of Delaware; the Quakers that went with Penn into what is Pennsylvania, and the colonists that went with Ogelthorpe into Georgia. Oh, we think it was they who laid the foundation of your Union. They were men of conscience; they were men of conviction; they were men of ideals. We do not, to-day, desire to copy them in the manner of their lives. The manner by which they got them-

selves thrown out into the world, perhaps you would not now want to adopt. But if there is anything of which you should be proud to-day, it is that the men who laid the foundations of this Union were *sturdy* men.

That brings us up to this consideration, as to what we can do to make effective the great work that Methodism has put into our hands. I think you will see that one of the essentials must be acquiring the sources. The man that owns the water that shall come refreshing the community is the man that shall get the hilltop from which the water shall come. The man that has capabilities of handling the thought of the future is the man who becomes acquainted with the sources of the thought from which the future shall come. The man who handles applied mathematics is the man who knows the power of mathematics.

So it is in religion. There must be these vital religious experiences, the consciousness within one's own self, that he has been touched by the spirit of God, that he has been made a new creature, a new life and thought and purpose, and is absolutely at one with his Lord and Master. It must not merely be in doctrine, in theology; it must be an experience in the human heart. There must come within one this realization that he has passed from death unto life, using even the very terminology of the Father.

Religion needs more and more to be interpreted from what may be called the biological standpoint, rather than simply the intellectual standpoint. If the man shall be able to do this, then he shall be able to

get that which shall help him greatly. The early Methodists believed what they did believe, like giants. They accepted God. They laid out their lives on this sort of plan and said, "As for us, we will serve the Lord." Now I do not doubt that they were theologians. Everybody is a theologian. Some people have a queer theology, but every man has to have some science to his religion. Their theology was a very positive thing; they were very positive in their religious faith. They knew what repentance meant, and they believed in full regeneration and the leading of the Spirit.

I wonder if you do have these simple, peculiar words of a bygone day? What do they indicate to you? They based their theology upon their experience, and because of that fact, Methodism to-day is not disturbed by the great theological controversy that is dividing many churches; and that is very valuable. Methodism has held to great liberty of thought and action. Methodism has said again and again: "Let men be right in their lives and have a religious consciousness, and they will be able to make a statement of their faith that shall be Christian."

Methodism has not made any great ado about secondary matters. We give men great liberty in their thinking. There are many things that I believe that you do not believe; and I dare say there are a lot of things you believe that I would not think of believing. Your belief and my belief may be different. I have the belief of an ordinary man of my age with a widened horizon, while your age is just in the initia-

tory stage of acquisition. You may be right; I may be wrong. We confine ourselves to the experience we have had. Methodism stands for open-mindedness. I would not want to belong to a church that did not stand for open-mindedness. But open-mindedness is a corollary of mindedness. There is no use talking about open-mindedness if you have not got mindedness. There is nothing to be opened.

What the world needs to-day is the mind to know, the capability of knowing, the will to know. The will to know is the will to intellectual power. The great trouble with many people to-day, when you talk to them about open-mindedness, is, that they have not got the mind to know, nor have not got the will to know. Methodism lays just that sort of emphasis upon these things, that men should take whatever faith they have and begin thinking. Thinking is the process that will eventually lead to getting the truth. Arranging one's prejudices is not thinking. Simply transmitting a body of knowledge from one alcove over into another is not thinking. Thinking is passing the truth through mental processes and through the demands of the human life, and when it issues, it shall be the product of the individual soul. That is what Methodism wants to do; and it is expecting you to have the capacities for thinking out the problems of life, and for thinking them so clearly that God can use your thinking to the honor of the church and the building up of his people.

Methodism, yesterday and to-day, has been marked by a catholic spirit. It has always borne

a friendly attitude to scholarship. Scholarship thinks true; scholarship thinks reverently; scholarship thinks sincerely. Religion can make no headway at the expense of clear and honest thinking.

The church is beginning to realize that; and that is why it is trying to build up a body of clear and honest thinkers. Only from men who are clear in their thinking and honest in their intellectual life can religion itself get that support that will make it a mighty force to save the world.

THE ESSENTIALS OF METHODISM

By Bishop Francis J. McConnell, Pittsburgh, Penna.

THE only essentials of Methodism which we really have to-day are certain accents and emphases on matters of experience and methods. The church did not come into the world to proclaim a new system of doctrine; it never has proclaimed a new system of doctrine. In the main, Methodism took that which was already accepted. It came down from the Church of England, and began to give new interpretations in terms of life.

If you were going to judge the Methodist historically, you would have to say he was a man that believed in four things:

First, he believed in conversion as the passage out of moral darkness into the light.

In the next place, he was a man who believed in the extension of grace to meet all man's needs—they used to call it sanctification.

Later on it came to be the opinion that it was possible for a child to be born of the kingdom of heaven, and stay in the Kingdom and never go out.

Finally, it has always been spiritual experience interpreted in human values having the right-of-way over everything else whatsoever.

Now if you go out to-day from this place, determined to give emphasis to the spiritual life of this age; if you are determined to take Christ and apply his principles to human life; and if you see the Methodist Church from the standpoint of possibilities and are doing them, then you are a Methodist. We have not any particular creed, as apart from the great catholic branch of the church; we have not any one type of experience as apart from other branches of the church, though we sometimes talk as if we have; but we do have these forms of emphasis upon moral transformation of men, and on the moral transformation of society, the extension of the kingdom of heaven into all parts of man's nature and personal life.

You can do anything and say anything that looks to the enjoyment of human life and spiritual uplift, and still be in line with Methodism. If you put human happiness in the scale, nothing else counts. The machinery can be changed; it can be made over any time it is worth anybody's while to make it over. Even though we are episcopal in our church organization, the bishops are not anything essential to Methodism. You can transform anything, you can make

over anything, you can change methods, provided you do not neglect the real essentials of Methodism.

What is John Wesley's Methodism to-day? Wherever John Wesley is to-day, I suppose he is a Methodist. But I do not suppose John Wesley is engaged with the sort of problems that occupied him here, because he has passed on to something larger, to a progressive experience. If you would meet John Wesley in the next world and tell him you had been a Methodist down here, he would tell you he was very glad to see you; he would probably take you out to some foreign distant realm and tell you this is where Methodism is now.

It might take some adjustment. If we are to go forward we must fit our methods to the times. Take the doctrine of conversion: we say it is good Methodist doctrine that a man can be born again. Let us start off and make more perfect our methods and applications of this doctrine to all man's individual relationships; taking the Lord Jesus Christ into all social and international relationships and conduct. That is what we have to think about to-day. In all these larger relationships, we ask these same questions, "Are you in love and charity with your neighbors, and do you intend to lead a new life, following the commandments of God?" All we ask of business life, and political life, and social life, is to follow the commandments of God. The next revival that amounts to anything is going to be all the churches together inviting all business and political institutions

down to an abandoned altar; all the political parties, Republican, Democratic, and all, because they are all alike. Ask them to come forward to the altar of the Lord and ask these questions: "Are you in love and charity with your neighbors? Do you intend to lead a new life, following the commandments of God?"

That is what we need; we need the doctrine of Christ applied institutionally. That is not a very popular doctrine. If they do not do that voluntarily, they may have to do it from another motive, "fleeing from the wrath to come." We cannot have perfect relations until all business becomes sanctified.

We have that Methodist doctrine of perfection and entire sanctification. We must not forget that Jesus said, "Be ye perfect as your Father in heaven is perfect." And he went down and said. "He maketh his sun to shine upon the just and the unjust, and maketh his rain to fall on the evil and the good." That is to say, the highest type of Christian character comes as a man can take part in the sun's trusteeship, and deal justly. When we come as Methodists to where the control of the rainfall and the control of the sunshine could be placed in somebody's hands, and they would give it to us justly, then we can say we are moving towards perfection. I lived in a country where they had irrigation and controllers of irrigation. I have known some men who thought they were sanctified that would take selfish advantage of opportunities to control irrigation to their benefit.

Take the condition of things as we see around us, "Blessed are the meek, for they shall inherit the

earth.” That would reflect on modern life. The trouble about almost all of us is that none of us can stay meek after we begin to inherit. The fact is we are satisfied to give up meekness for a certain inheritance. That is not as it ought to be. There is no excuse for it.

Our forefathers—I want to say this, and I don’t want to say it in any way of lip service—were men who dared speak out, and did not stop and wait to see what kind of practical adjustment they had to make before they spoke up. They spoke up; and if there was ever a time in the history of God’s world when we need speaking up, it is at the next General Conference. Since that is the case, why not start? It is just old Methodist doctrine. I was born in a Methodist parsonage; it is the doctrine that I heard from the beginning. It is easy to leave out the language that really matters, and it is easy to say it in such a manner that nobody pays any attention. I don’t see any reason to say anything unless we can say it in such a way that it is likely to be understood. What is the use of taking the time and performing the physical labor of saying it if nobody is going to pay any attention to it? The truth is that many men who have looked upon Christianity aside, and with glances almost of contempt, are saying, “If there is anything that will save this world, it is Christianity.” What is the use of standing off, using lip service, when we might put it into effect the best way and state clearly what it means. That is what Methodism did about the liquor traffic. How long did we

keep still about it? When we first got together and raised the question, we began very slowly on that.

Any preacher that talks in such a way as to keep everyone satisfied is not worthy to be in the office. I would not like to be classed as a conscientious objector. I say, I don't know what I would do. I present this for what it is worth; but I think I would sooner see the Methodist Church stripped of its material opportunities, if you want to call them that, and coming down to the place where we have nothing practically, I would rather see her come to that than avoid any question or problem that you can bring.

We are living in a great time. We have a chance to say a good many things and say them in a way that will count. I don't know that anybody expects me to say anything on the subject of war. I am not going to anticipate this program, but one can touch on the essentials of Methodism almost anywhere.

If we are a world church, why have we not the right to take up a world problem? Why haven't we? This ought to be a free country. We ought to be able to say some things in this day and age of our world. Have not we got about far enough to see the true folly of war, the imbecility of it! I don't mean the imbecility of warriors, of course. You can have one sane on individual matters and socially insane. That is about the way we are, sane individually. War usually comes out of noble impulses. There is not any war just now that concerns us directly. I don't care what you say about it, I am talking about the essen-

tials of Methodism. The essentials of Methodism are that the kingdoms of this world are to be subject to the power of the Lord Jesus Christ.

You cannot make war Christian. You can say it is a nasty, dirty business, but because of the kind of world it is you are going on with it and using it. But you cannot get Christ into it; he does not fit.

In the war a French priest, a conscripted soldier, found himself in the German lines. He had to work his way back. He came to a German sentinel standing on the bank of a stream. It was moonlight in Germany; the German boy was standing there thrumming a love ditty about the moon. The French priest was distressed. He had to kill him, he thought, so he ran his bayonet through the man's back and cast this man into the stream, and then got out his book and began to say prayers for the repose of his soul. We might possibly believe that to be a fine thing in the light of war, but now we can see. The man taking the knife out of the boy's back and wiping it off and putting it back, and beginning his prayer, "Oh, Mary, mother of God!" *It is a little too close together.*

We are up against that kind of thing, and it is impossible to justify it at all. I have said war is imbecile. In the same way, I am not referring to any particular man unless his imbecility is manifest. I am not talking of any particular government at all. I am not talking of the Government of the United States. What I am asking is that Methodism shall have some kind of ideals to go by. The next reforma-

tion, I think, is going to be a reformation of methods. You cannot take the devil's methods and get very far with them.

I heard a speaker say this morning that we must not interpret Christian service in terms of the ministry. Some men can serve God a great deal better in other ways. A Young Men's Christian Association man came to me and said he had prevailed on a man in the senior class of the medical college to go into the ministry, and wanted me to see him. He was a brilliant student who had made a special study of the ductless glands. I saw him and looked at him. I saw he was very diffident. He said: "They have worked on me and made me think I ought to go into the ministry. What do you think about it?" I said, "I am not here to put any man out of the ministry, but I think you had better stick to the ductless glands." He said, "Why?" I said: "Because nobody knows anything about them. You had better stay with it."

If I had the thing all to do over again, and they would take me in, I would go into the Methodist ministry; and I think I would ask them to send me to the foreign field. I am not yielding to anybody in their zeal to carry the spirit of Christian service out everywhere. You are dealing with men and bringing them into the kingdom of heaven. If I did not think it could be done, I would go into something else. You are not any more competent than we were at your age. A great many may make you think you are, but you are not. You have a keener sense of

some things because you are exposed to them now. That is the only way I know to get a good reaction.

You go into a foreign land. They say to you at the hotel that you don't know anything about China until you have been there ten years. But by that time you will lose your sensitiveness. I know if you see one rickshaw man running down the street on a cold, bleak day, with his legs bare to his knees, with his naked chest open; if you see the perspiration running down his face when he is pulling a white man for five cents, a distance of a mile; see him rubbing himself so he won't take cold; the first time you are sensitive to it. That is the time to speak up.

It is just like one gets used to anything. It does not jump at him; the adjustment is too complete.

So it is in industry. That is why it is important that we listen to what you have to say. I am fifty years of age. I say frankly that in my family the youngsters have made decisions against my best judgment, but after ten or five years I have had to say they were right. I know too much. You may not think it, but I do; I know too much. I see too many ramifications, too many possibilities. Don't let anyone scare you by too many ramifications. Press right through, and if you drive quick enough, the advantage is all on your side. Not that you are any more competent than the rest of us; you are not. You don't know it all. That is the advantage of it.

If you would let us talk to you long enough, we could take the best resolutions you have out of you and hang them on the line to dry. You have to find

out, and don't know any better, so go to it. To use more definitely religious advice, "approach it"! That is the only thing to do.

Don't think you are going to have an easy time, because you are not. Not all, but a lot of you are going to fall by the way. There is nothing sadder than to see young men come to a place like this and make resolutions, and then go out and try to push them through. If you go out and talk some of these things you are in trouble in half an hour. I know; I have been along the road. The reason they let me alone is that I have said it so many times they let me go along; but if you do it with all the enthusiasm of your young life, it begins to arouse opposition.

But don't you think the spirit of God has gone out of his world, because it has not. Don't you think it is impossible to make over things of this world so they become the things of God, because it can be done. It may not come in your time, but it is coming. What do a few years amount to anyhow?

I said to a man that had fought all the way through the war, from the retreat at Mons down to the day I met him, just before the Germans came through, "You have fought all the way through this war. Have you seen any one thing that you consider the bravest thing you saw?" He said, "Oh, yes." I said, "It is very characteristic of an American, a very foolish question, but what was it?" He said:

"It is not bravery on the battlefield. Every time a man asks me that question, I tell him what I saw a year ago. An English officer was standing waiting

for the hour to go over the top, and he became conscious that a Hindu that he knew was standing by his side, and he whispered to him: 'You don't have to go over the top; it is for observation purposes; you can go down and rest.'

"Then the Hindu said, 'I am not afraid. I am here because the custom of the Hindus requires it. It is the custom among the Hindus whenever any Hindu has been befriended by any foreign family, if any member of that family is in danger, it is his duty to stand by him. You may not know it, but in the old days your father was in India and delivered my family from danger; and among the family instructions laid on me was that if any member of your family afterward was in danger, I should stand by his side. Because you are the son of your father, and because I am the son of my father, I am going over the top with you. It is not a military matter, and I will not go back.'

"In an instant this Englishman was dead with a bullet in his brain, and in a perfect rain of cannon fire, that Hindu picked up the body of the English officer and carried it back and turned it over to his people."

That is the end of the story. What I want to get at is the calmness of the man who told me the story. I remember he was smoking a pipe. He took the pipe out, blew out the smoke, reflectively turned around and looked me squarely in the eye, and said:

"I am an Anglo-Saxon, and that fellow is a Hindu, and there is between you and him, and him and me,

all the difference of civilization and race; but you and I might just as well admit that he was pretty good human stuff."

That is what John Wesley said about them, all "pretty good human stuff", when they came out by the thousands to hear him. That is what our forefathers said about them; pretty good human stuff—men, women, and children—for whom the great Lord Christ died. And when we say that, we say it all; and everything else, every kind of government and industrial contrivance and social contrivance is to stand out of the way, and let spiritual interests have the right-of-way.

UNANIMOUS FOR UNIFICATION

Statement by Mr. Ware, of Vanderbilt University

"I AM sure that your hearts, like my heart, are tingling with joy and thanksgiving; I am so sure that this body is absolutely one in spirit; I am positive that the matter of the unification of American Methodism is soon to be a positive reality. We have been so thrilled by these fine addresses that I know we want to go on record as favoring this ideal to which we are devoted, and I would like everyone in this presence who agrees with me in this to stand immediately on your feet to signify that fact."

The audience then rose *en masse*, and sang, "Blest be the tie that binds."

**RESOLUTION ON "UNIFICATION" APPROVED BY
CONFERENCE**

"We, the National Conference of Methodist Students, express ourselves as heartily in favor of the plan of unification as drawn by the Joint Commission on Unification."

RESOLUTION ON DOCTRINAL TEACHINGS ADOPTED

WHEREAS, the Constitutions and Disciplines of the Methodist Episcopal Church and the Methodist Episcopal Church, South, must be revised to meet the requirements of a re-united church if unification is speedily accomplished,

Therefore, we the National Conference of Methodist Students in session at Louisville, Ky., April 18-20, 1924, respectfully petition our elders, the Methodist leaders of the church with whose destinies we shall so soon be directly concerned, as follows:

That there be a redrafting of the statements of our beliefs as Methodists and that every effort be made to bring our denominational position into harmony with the indisputable and accepted religious, philosophical, and scientific knowledge of our times;

That there be a restatement of the questions asked of new members received into the church, as well as those asked of ministers at ordination, and that more emphasis be placed upon the assurance of God's presence in the heart and less upon acceptance of certain creedal and doctrinal adherences which at present can be accepted only with much interpretation and many reservations;

And that in regard to certain indulgences, such as "dancing, playing at games of chance, attending theatres, etc.," now prohibitively referred to, that these things be permitted to remain in the paragraphs of Special Advice as activities against the abusive

practice of which Christians ought to be warned, but that they be regarded as matters of personal conscience, more properly regulated by a positive Gospel or active discipleship with Christ than by the negative and aggravating method of prohibition for violation of which members may be brought to trial and may be expelled.

III

Industry

EVENING SESSION, APRIL 18, 1924

THE SOCIAL CREED OF THE CHURCHES

By Aaron A. Heist,

Secretary, Methodist Federation for Social Service

THE major task of this generation of college men and women is that of dissipating a most deadening doubt. Scepticism touching the existence of God is not half so dangerous as is the current, widespread questioning as to the practicability of Christian ideals.

This very month the editor of "an official paper of the Methodist Episcopal Church" without a question as to whether Jesus taught non-resistance, declared, "The principle of non-resistance we believe to be dangerous to preach or practice in a civilization so complex as our own. . . . If persisted in, their (the pacifist's) stand will subject them to hostile attacks, loss of prestige and even ostracism. We believe them to be misguided in projecting their ideals into the midst of a crooked and perverse generation."

There is but one reply which the youth of our day can make to such scepticism within the church: namely, that "if to take Jesus seriously means hostile attack, loss of prestige or even ostracism, in obedience to him we will still be Christian and follow on!"

About a year ago a railway official and prospective contributor to the endowment fund of a Methodist college in addressing a chapel audience declared that, "idealist" to the contrary notwithstanding, there are and can be but two fundamental motives operative in society; viz., the instinct of self-preservation and the instinct to care well for one's offspring. Denouncing the author of the Sermon on the Mount would scarcely have been more blasphemous. But what shall we say of the president of the college who patronizingly assured the speaker that his address was in harmony with the things which the college taught and would continue to teach? Is it any wonder that the world despairs of the church?

But a new day is dawning! One of America's great preachers last Sunday gave voice to the conviction that never before in the history of the world were there so many people earnestly determined to take Jesus Christ seriously. This growing fellowship, of which I venture to believe this gathering is representative, will be only incidentally concerned with questions as to the nature of Jesus, but it will be fully possessed of the dynamic conviction that there is no more practical solution of the world's problems—industrial, international, and racial—than the complete and unhesitating application of Christ's law of love which postulates that supreme value of personality, the brotherhood of all men as children of a common father, the universal obligation of service to one's fellowmen, and unbounded faith in humanity as well as in the goodness of God.

In the field of social relations, particularly as they grow out of modern industrialism, the pioneer work of formulating definite principles has already been done by men of deep insight who were likewise possessed of that Christian spirit of venturesomeness which alone can make religion vital. I refer to the Social Creed of the Churches.

America's outstanding authority on the Creed as a guide to a new social order conveniently classifies its eighteen articles under nine heads as follows: Foreword, the Family and the Child, Women and Children in Industry, the Attack Upon Poverty, the Conservation of Human Resources, Social Insurance, Democracy and Peace in Industry, the Strain of Overwork, and Income and Property.

Four of these are really fundamental to all others.

INCOME AND PROPERTY

Mr. J. Stitt Wilson frequently declares: "The supreme issue now before the conscience and practice of the church militant is the just and Christian acquisition, use, control, and administration of property." "Therein," he declares, "is the bloody angle of the world's dark sin and strife and confusion." To meet this issue the churches of America stand "for the most equitable division of the product of industry that can ultimately be devised," and "for a new emphasis upon the application of Christian principles to the acquisition and use of property."

It will be noted that the churches of America nowhere presume to define the technique of the New

Order. It is for the church to expose mercilessly the unchristian aspects of the present order in its violation of the sacredness of personality, the laws of human brotherhood and the divine impulse of service. In the light of these principles we must build up a Christian public opinion under which Christian technicians in industrial engineering, sociology, and economics will feel called of God to expertly readjust our practices and our laws.

I cannot take time to more than mention a few outstanding, typical violations of these articles of our Creed. Since 1899 the increase of production per capita in the United States has amounted to about 50 per cent as compared with an increase of real wages of only 28 per cent. Granting that wage earners were receiving an equitable share of the products of their labor in 1899—and who would seriously claim that—they are to-day being deprived of 22 per cent of what belongs to them on the basis of the actual increase of per capita production. Or, take one more glaring example of widespread inequitable division of product. According to a recent report of the secretary of agriculture, something like 370,000 farm owners in fifteen States have been driven into the status of a hopeless, dispossessed peasantry. Almost 135,000 farmers have actually lost all title to their farms in the last few years, yet if the farmer were now receiving the same portion of the bread-consumer's dollar which he received in 1917, wheat would to-day be selling around two dollars per bushel. The Federal Trade Commission's report on Com-

mercial Wheat Flour Milling, gives a partial explanation: "The profit per barrel of flour in two years was 300 per cent greater than the pre-war profit." Senate Document 259 shows that the General Baking Company in 1922 earned 117 per cent on real stock and water. In vain will the church seek to evangelize our rural communities until somehow she is willing to do the work of her Lord in healing the broken in courage and spirit!

Or consider an unchristian practice in ownership which makes for injustice to wage earners and the public: "The total par value of the shares and bonds of the companies acquired when the United States Steel Corporation was organized in 1901 was \$881,-720,994. In exchange for these there was issued a total of shares and bonds with a par value of \$1,192,-146,703—a jump in the face value of the capital of \$310,425,709. This did not represent the saving or sacrifice of a cent on any investor's part—it represented merely the expectations of larger profits in the future."

It is such methods in industry that make timely the warning of Sherwood Eddy, "We are facing the most dangerous concentration of wealth in the hands of a few, and the power of control over other lives which that wealth brings, that history has ever known." Will anyone here suggest that this is not the concern of the church?

When we contemplate these too characteristic facts of industry under the present capitalist system, in the light of the contrast that in the richest country

on the face of the globe 65 per cent of the population owns but 5 per cent of the wealth, that of these two to six millions are constantly out of employment, and that ten million live at or below the minimum existence wage, we indeed behold "the bloody angle of the world's dark sin and strife and confusion." Well did the General Conference of 1916 declare: "Against such inequalities the Christian conscience must protest. It must find a way to remove these."

Let the Christian youth of America make answer to these questions: Shall we longer tolerate false capitilization and pyramiding of stock dividends whereby the worker is deprived of a fair share of his earnings and the consumer is denied an honest price? Is unearned income Christian? Should wages be based upon earnings or need or both? Should incomes be limited? Should workmen universally share in profits? Should private property be held for power or only for use? Ought industry to be organized for profit or for production? To what extent will public ownership of natural resources and public utilities contribute toward a more Christian order? Let Springfield know your answer!

"The churches of America stand for the abatement and prevention of poverty." It is a sad commentary on our religion that nearly two millenniums after the coming of One who placed foremost the preaching of "good news to the poor" and made ministry to the needs of this present life the basis of final judgment, we should still be without a common Christian consciousness that poverty is conquerable and pre-

ventable. Our difficulty has been that we have so long regarded it as an individual incident, to be borne with fortitude as a Christian discipline or, in extreme cases, to be relieved by charity. There are still well-fed, conventionally pious churchmen who, so far from being willing to attain to sainthood through self-imposed poverty, charge the ill fortune of present-day farmers and slum dwellers alike to extravagance, inefficiency or laziness. "If they had been as hard working and saving as I" is all too frequently the verbal way of escape from all sense of social responsibility.

The student, of course, knows that somewhere between 85 and 90 per cent of our poverty is due to social rather than to individual causes. In the army of more than ten million who have for years past lived in poverty in the midst of plenty in our own land, there are millions who never had a fair chance to acquire efficiency; they were born in slums of under-nourished parents; they grew up in vitality-lowering surroundings, with inadequate food for body, mind or soul; they early joined the ranks of child labor and forthwith were graduated to the army of periodically unemployed, which a profit-greedy industrialism declares necessary without regard to human costs.

Or consider the swollen ranks of the peasant class in the land which is supposed to know no classes. Autocratic control of credit for private profit under the Federal Reserve Bank made possible the deflation of the farmer. "Bread bandits" stealing \$500,000,000 per year from the consumers kept the prices so high

as to lower the consumption of wheat by 50,000,000 bushels per year—one third the export surplus. International profit seekers jockeying for supremacy in Europe have prevented a revival of the purchasing ability of that unhappy continent. After all allowance is made for extravagant buying of automobiles and high-priced land, even the poverty of our farmers is largely due to social causes beyond their individual control.

All this indicates that poverty is a disease of society and must be treated as such. The church must, therefore, both preach the abolition of poverty and give whole-hearted encouragement to every agency, political, economic or social, which in Christlike spirit by democratic methods seeks to heal this age-old sore which Ramsay MacDonald characterizes as the "outstanding shame of Christendom." Indeed, the task is so stupendous as to challenge the best of talent in opinion building, in the applications of scientific methods to believably proclaim the ideal; and to discover and perfect the technique is clearly your duty.

The relation of poverty to the unchristian use or control of property and the unequitable division of the product of industry is self-evident. It must be recognized, however, that this is not primarily an economic question. Poverty will never be abolished until there has been a genuine religious conversion of motives in industry. The church must insist that industrial engineers, superintendents, and managers shall invest their lives in the production of the neces-

sities of life with the same high motive of service which we now demand in the preacher, the college professor, and in some other professional men.

Why is this double standard of motives contended by the church? We take for granted that a scientist will work long hours, year after year, depriving himself and his family of many of the comforts of life in order to keep his laboratory in the best working condition while he explores nature's secrets in quest of a cure for cancer, realizing full well that public opinion will demand that he freely give the results of his sacrificial labor for the alleviation of the world's suffering. We will not permit him to capitalize his discovery. Service must be the sufficient motive of the true scientist. Why not the same insistence on the Christ motive in industry? Why view with approbation and even with envy the man who becomes a millionaire in a single year as the result of the invention of some simple mechanical device which, unexploited, would lower the cost of living or greatly increase the comforts of the masses? Why this insistence upon a Christian motive in one field and calm acceptance of the pagan profit motive in another? The next big revival of religion must change the heart of industry!

Here again science comes to the support of religion. Economists themselves are pointing out the inadequacy of the profit motive in the field of production. The Federated American Engineering Societies some years ago called our attention to the fact that industry as now organized is only 25 per cent efficient and that 50 per cent of the inefficiency is

directly chargeable to management impeded by the profit motive while only 25 per cent is chargeable to labor. Therefore, when the demands of both science and religion shall shape public opinion, service will displace private profit as a motive and competition will give way to cooperation as a method. The youth of America must hasten that day! "A single motive for all Christians," must become your slogan!

Intimately related to the abolition of poverty is the whole problem of production. No leveling process by which the "have nots" would be given a proportionate share of that now possessed by the "haves" would prove adequate. Here is the supreme economic indictment of the present capitalistic system—that under it production has not kept pace with human needs. This is due in no small measure to the failure of capitalism to properly evaluate the human element in industry. Labor was for many years regarded as a mere commodity to be bought under more or less controlled laws of supply and demand regardless of the individual and social effect of low wages and unsteady employment. Capital was as autocratic as was ever the powerful autocracy of priests or kings. We are only now beginning to note the progress of a revolution which is ultimately destined to overthrow autocracy in industry as surely as autocrats have been toppled from their thrones in church and state. Men, not dollars, must be made supreme in industry! Wages, hours, working conditions, and even the marketing of production must be democratically determined by the aid of men who invest life rather than solely by men investing capital.

The church's contribution to the new day has been an insistence upon "the right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes." The principle of collective bargaining through representatives of their own choosing is implied in the demand that employers grant to employees a like right in organizing. It is significant that the War Labor Board in 1918 declared, "The right of workers to organize in trade unions and to bargain collectively through chosen representatives is recognized and affirmed. This right shall not be denied, abridged, or interfered with by the employers in any manner whatsoever."

But this Christian principle, now an integral part of the creed of the churches, endorsed by great government boards and courts and accepted by the most far-seeing of employers, is still denied to thousands of workers, notably in the steel industry, parts of our great coal fields, the shops of something less than 40 per cent of our railroads, and by manufacturing plants here and there.

There is but one logical course open for the churches, committed as they are to the establishment of the democratic principle in industry: namely, to bring to bear upon all responsible for the violation of this principle, so vital to the realization of any genuine brotherhood of men, the same compelling type of Christian public opinion which forced the abolition of the eight-hour day in the steel industry.

The recognition of the right of collective bargaining will naturally lead to extended conferences, in which

the sense of mutual dependence and mutual responsibility is developed. It makes possible that the wage earners participate in the ownership as well as the management of industry. The church must therefore clearly teach the principle of the fullest co-operative control and ownership of industry and of the natural resources upon which industry depends, in order that men may be spurred to develop the methods which shall adequately express this principle. Only so can the strife and hatred which now too often obtains in the industrial world be transformed into peace and good will.

All this and much more embodied in the remaining articles is but the amplification of the first article of the creed to which you and I owe allegiance as Protestants and Methodists—"the churches of America stand for equal rights and complete justice for all men in all stations of life."

If Christianity is to mean anything, it must mean that there can be no privileged classes capable of denying to any man the freest access to all the opportunities which his day affords. It may seem that the social creed and present-day social service organizations place undue emphasis upon industrial relations but we need only to recall that we have traveled much farther toward democracy in the political field and that in an industrial age such as is ours, industrial rather than political conditions most largely determine the environment which makes possible or impossible the living of the abundant life which Jesus came to make possible for all men.

If we believe in God shall we not also believe in him and in his ideals of justice, equality and brotherhood?

QUESTIONS ASKED MR. HEIST

Q. Haven't the industrial engineers worked out means by which waste can be eliminated?

A. Undoubtedly they have. Engineers have gone much farther than Boards of Directors of corporations permit them to put into effect.

Q. Have there been any practical suggestions for organizing industry on the basis of production rather than profit?

A. Yes. Certain cooperative schemes like the canning company, of which Mr. Hapgood is organizer, in Indianapolis. There are any number of cases in which the democratic principle has been put to actual test.

Q. What is the feeling of labor towards the work of the church? Favorable or unfavorable?

A. No one can make a categorical answer to that. There are churches and there are churches. If you go into certain labor groups and mention certain names they will immediately listen to you. Then you speak of the church in general and the mass says, "You have a fine creed but let us see some churchmen putting it into practice."

Q. Where did you get the figure of sixty-five per cent of wealth owned by five per cent of the people?

A. Those are the figures of Mr. King in pamphlets "Industrial Facts" that have been widely circulated by Kirby Page.

AN INDUSTRIAL MINISTRY

The Rev. T. J. Gambill, pastor of the Methodist Episcopal Church in Wilkeson, Washington, gave an

interesting account of a pastor's activities and accomplishments in a typical industrial community. Wilkeson is a mining town; it has a population of 4,000 people of thirty nationalities. The pastor found them exploited by the mining companies, by bootleggers, and by the morally vicious. His ministry has done much to improve the miners' conditions—economically and morally.

SOME INDUSTRIAL PROBLEMS IN THE SOUTH

By R. D. Ware, Vanderbilt University

The problem of industry is almost always a problem of wealth as opposed to the problem of poverty.

That is true wherever there is any problem at all. But the problems of the South have not gained attention partly because they have not been emphasized and partly because there is not a great deal of industry in the Southern States. However, within recent years, because of the fact that it was an economical and wise course to pursue, capital from the eastern centers of the country has moved southward. There was excellent labor and raw material there.

I have in mind specifically the cotton mill industry. There was a time when New England was the leader in the cotton mills industry. Now, however, that situation is shifting and there is no doubt that before long the South will be the leader. Entire plants have bodily moved their machinery to the southern States. There is one average-sized county in North Carolina

that has more than one hundred large cotton mills. Greenville, South Carolina, has the largest cotton mill in all the world. Greensboro, North Carolina, has the largest denim mill.

So you see the principal problem of industry as it relates to the South is the problem of the cotton mill. Now the problem with which you who have studied the cotton industry are most familiar is the matter of child labor.

As the situation now stands we do not have a law against child labor. However, let us remember that the condition under which children work in many of the industries of the South are conditions which have been met by State law opposing child labor and which have been by State courts held constitutional.

We of the South have received as our inheritance a condition for which we are not directly responsible; but for its continuation are inescapably responsible. Let us seek the best means for changing it. I tell you that that stagnant pool of capitalism that came down to us is just certainly a hold-over of mediævalism. We hear much of mediævalism, but we do not recognize quite so readily that the system under which we live is a product of that mediævalism; for capitalism is mediæval and the law which supports it is mediæval.

Now how can we prove that? By referring to the fact that the Supreme Court's decisions and the decisions of various States have considered property rights rather than human rights.

Since we know these facts the problem we face

is a problem of methods. That problem can be met through education.

What is the principle on which we can proceed? What was that which made Jesus recognized as the master teacher? The fact that he could live the things he taught; the fact that his life was a forceful example of the truths that he proclaimed. So if we want to win the people with whom we come in contact we must put before them the impact of our own personalities, and our own lives—make it singular, of your life and my life. There is dishonesty of which we are guilty frequently. Follow the example of Jesus. He did not speak definitely against wealth and the distribution of wealth. For one day a man came to him and said, “Master, speak to my brother that he divide his inheritance with me,” and Jesus said, “Am I made a divider over you?”

If we are Christians let our effectiveness be judged by what we do even to the point of martyrdom, even to the point of surrendering everything. Force upon men the intelligence that they are wrong and that these things that we know to be right are not impossible because we live them and because all men can live them.

RESOLUTIONS ON “INDUSTRY” ADOPTED BY THE CONFERENCE

We, the National Conference of Methodist Students, recognize and endorse as fundamental in a Christian social order the motive of humanitarian and unselfish service, rather than personal gain and personal profit.

We therefore appreciate and commend the Social Creed of the Churches; but with great shame and humiliation confess that with a few outstanding exceptions the clergy and the laity have not placed proper emphasis upon these principles, and therefore the people do not know and do not practice them.

We further feel that the time has come for the church to take definite and immediate steps for specific realization of these ideals, such as:

1. That the church should stand firmly for the rights of labor as well as capital to bargain collectively through representatives of their own choosing;

2. That the church should urge the organization of industry in such a way as to furnish continuous employment to labor;

3. That the church should advocate the enactment of a constitutional amendment to regulate child labor in all the States on a uniform and adequate Christian basis. Furthermore, we advocate that the church should foster and organize campaigns of education among the people of the United States on the question of child labor;

4. That the church should stand firmly against the use of the injunction in all industrial disputes as a violation of the rights of American citizenship;

5. That we favor the increased socialization and control of public utilities and natural resources and all essentials of life.

We further believe that if the church is to be consistent in its stand for Christian social order it must give immediate attention to the following matters:

1. The placing of our publishing houses on a service rather than a profit basis;

2. The revision of the salaries of church workers to provide adequately for all.

IV

Race

MORNING SESSION, APRIL 19, 1924

THE NEGRO PROBLEM

*By Mrs. Luke Johnson, Atlanta, Georgia, Member
Inter-Racial Commission*

THE Negro has been in America for three hundred years, and two hundred and fifty years of that time was in slavery. We should remember that. The white man has an inherited belief that the Negro was created for manual labor and for service that he owes his owner. I wish I had time to stop and speak a little about that. I once heard a white man say that the limitation of a Negro child's life was fixed before he was born. I can't bring myself to believe in limitations and handicaps placed upon lives of unborn children.

Because of this belief they are denied oftentimes their standing as personal human beings and sometimes as children of God. Whatever aspirations they have, they must be curbed and they must keep their places in American life. Notwithstanding the fact that no race ever owed more to another than the white race owes to this race in our midst, still among many there is a belief that the Negro has no rights

that a white man is bound to respect. That fact I know. I thank God it is not universal.

The next item I would list is the question of "white supremacy." It is a kindred element and part of the one just stated. I don't know the definition of white supremacy. You know and I know God's definition of supremacy, that it is not by race or color but by character and achievement and fellowship with Him. This insidious and subtle thing of race antagonism is present in the hearts of many, even of Christian ministers. Young men and young women, when some ministers of God are so prejudiced, and when ministers of God are speaking to stir up strife and prejudice of race against race and religion against religion and all of those things that make for the breaking down of the kingdom of God, I have come to feel that you are the hope of the church, and that it must be through you that these terrible things of prejudice which engulf our white race to-day can be abolished. *You can have prejudice or you can have Christianity, but you can't have both.*

The next item is ignorance. From my little experience in life I am ready to pronounce this as the outstanding and distressing element in the race relation. Browning said ignorance was sin. I don't know anything about that, but I do know that there is an appalling amount of ignorance on the race question, and if ignorance is sin there is world sin and national sin and sectional sin and individual sin that we little dream of. Ignorance and sin hinder the satisfactory solution of any problem. I have thor-

oughly demonstrated this to my own satisfaction. A statement of facts and truths always meets with a response from the majority, but there are some so deadened and so suspicious and so filled with hatred and mistrust and prejudice that their minds and hearts are closed to any statement from anybody. Therefore, I would state, and I believe it to be true, that ignorance—and even God can't work with ignorance—is the greatest hindrance to Christian relations in our land to-day. So many people don't know the Negro. Some of us don't know any of that race except the cook, the butler, and the yardmen. The ignorance of people on this question is perfectly appalling.

There has been an effort made in all parts of our land to study Negro life and Negro achievements, but I have found that many people are perfectly willing to study Negro school life and church life and some other things like that, but whenever you propose to study Negro achievement or the Negro in literature or art, or the Negro in music, the Negro with all his wonderful talent, which so many of us do not know, they are willing to study in the abstract, but they are not willing to learn that the Negro has made great achievements which are a wonderful asset to our country.

My next topic is economic injustice. At the close of the Civil War the Negro was the skilled laborer of the section of country in which he lived. He it was who built the finest houses, laid the brick, was the engineer for gins and other machinery, the best

farmer, the skilled cook and laundress. To-day these things have passed to the hands of the white man and into factories where he works or rules. Even the profession of the bootblack has gone to the Greek and others of like kind, and when you see a Negro in a bootblack's stand he is employed by a Greek. To-day, in some sections, the Negro has very little opportunity in the economic field. He moves around, searching for opportunities, but he does not find them everywhere he goes. But it is a matter of rejoicing that he has found and done so much as he has. The Negro has entered into the field of engineering in a limited degree. There are Negro authors, dentists, chemists, inventors, lawyers, druggists, civil and mining engineers, physicians and surgeons and nurses and school-teachers in great numbers even in the face of the handicap placed upon them, and over them, in this great nation of ours.

The economic question enters largely into this situation. I have seen it. I have seen men who, for the almighty dollar, would not let people have a chance. I have seen groups of white men who would intimidate and threaten and terrorize innocent people in order that they might sell shoes, in order that they might have the laundry, in order that they might have more work. I realize that that is not only a question of race but a question of class and grade and industry. I don't like to put too much emphasis upon it, because I believe we can exaggerate this question of race. We know really that it is a principle that underlies all our economic life. But the Negro ap-

peals to us so because he has so little chance and because he is our own, and because if any people should love him most, it ought to be us in America, for whom he has worked and upon whose black back our burdens have been laid. He has laid aside his home and everything that we might be served.

Contempt and indifference of the privileged class toward the less privileged is age-long. It is found in every system, in nearly every religion, and in every philosophy. Aristotle, in a famous statement said, "Absolute goodness is for man alone, not for slaves or for women." That attitude has been universal, save for the one great commanding exception, Jesus Christ, our Lord, who taught us to call no man unclean, but to give every human being a chance to be all that is possible for him.

May I speak now of just a few things in the attitude of the feudal lord at large towards the peon? I was in the room once with a splendid educated woman. She was sitting with a group of white women, discussing a question and a Negro man came into the room, a great splendid intelligent gentleman, and we gave him a chair, and when that woman went home she spoke to us; she said: "I see what you mean. But there has to be a peon class in every country. There has to be serfdom, and you know the Negroes are peons here. I shall not be at any more meetings, I shall not sit with them." The attitude of the feudal lord toward the peon.

Another great element is the lack of frankness and honesty and coöperation. We don't talk frankly to

the Negroes. We don't allow them to talk frankly with us. We don't coöperate with them, and we don't want them to coöperate with us.

Another point is the failure of laws for the protection of their homes and their families. Another point is their lack of opportunity for honest living and educational advantages. When we examine the expenditures per capita in some of our States for schools for the Negroes and for schools for white, we hang our heads. We know that justice is not being done. The whole thing comes back to the ignorance of the masses and the meanness of the few.

Another point is judging all by a few. Injustice toward all on account of a few, injustice heaped upon all instead upon the few!

Next, the low standard of morals. The low standards which white people are not only willing for Negroes to maintain, but actually aid them in maintaining, in education, health, morals, and general civilization, is almost beyond belief. On this question of morals the hope of the future is with you young men in America. The marriage laws of our land protect the white man but not the colored woman. Courts, in most instances, do the same thing. Such procedure is not producing high ideals for either race. We tried to get a home for delinquent colored girls, but we couldn't get by the Legislature of the State in which this was attempted, because it was said that there was no purity among the Negro women whatever, and there was no use building an institution for them. I heard a prominent Negro man say recently,

"The Negro race is beginning to ostracize its own women who have improper relations with white men." If the white race could and would ostracize its men who in the form of human vultures prey upon the weak and helpless, then we might look for a day when the principles of Jesus could prevail here.

The home of the Negro must have protection, and it should have just as much protection from the law as the home of the white man. The kingdom of God can never come as long as double standards are maintained between man and woman and white and colored, and so long as one man's life is taken for a crime for which another man walks in high white society.

On the question of social equality, I don't know what that phrase means; but whatever it is, it is one of the nagging elements of the race question. There are varying schools of thought on this.

I have a quotation from Emmett Scott, a leading Negro man: "Let me say right here that in all my acquaintance with the leaders, thinkers, and masses of my race I have not found even one who did not regard the discussion of the subject of so-called social equality as a psychological makeshift adopted by some men to choke off the economic, educational, and political advancement of a race which is forging ahead in spite of this paranoiac fantasy of delusion. It is 'social justice' the Negro seeks. A great and powerful country cannot afford to assure him less."

Another prominent colored person said: "Colored people do not want to be white and don't want to mix with white people, but they want the things that being white makes possible."

IMPROVING RACE RELATIONS WITH THE IMMIGRANT

By Margaret Forsyth, Teachers' College, Columbia University

I am working in a church settlement on the lower side of New York City. It is impossible for me to discuss at any great length the various ways in which we are trying to break down racial prejudice and make for a better feeling. However, I shall mention some of the efforts we are making to carry on our educational work in our kindergarten, in which we have children of the Polish, Russian, Italian, Hungarian, Jewish, and other nationalities.

After they have finished the kindergarten, we offer to all groups a chance to belong to a self-governing class. These self-governing classes are formed in various ways. Sometimes girls and boys come in gangs from particular streets, and sometimes from particular tenements, or from some particular school, and they come in and ask for a club. Again they come to us as a particular national group. We have at present clubs that are wholly Polish, one that is wholly Italian, another Irish, another that is Jewish. Whenever any person is barred from a club by the club itself, we encourage them to state the reason why. If we suspect racial prejudice, we press that discussion. Sometime ago, in the Italian girls' club, the girls being between sixteen and eighteen years old, they were considering adding more members. They wanted more members and the name of a Jewish girl

was brought up by one member of the group. Immediately there was a protest. They raised all sorts of questions, and they discussed them, and finally they decided that there was not sufficient reason to exclude her and she was admitted.

Often the churches encourage these lines of demarcation. I have worked in churches where the races were kept separate. They were jealous of each group, and the feeling grew worse and worse all the time.

Our clubs are not for children of any particular race or religion. Many are Catholics and many are Jews. We do not attempt to make them Methodists or even Protestants. This happened last week, in one of our girls' clubs. The club leader discovered that our club was interfering with the catechism class of the Catholic Church, and they changed our meeting so that that interference would not be.

We cannot understand the neighbors of the different races by simply knowing the children who attend. We must know their homes. We must know some of the questions that interest us, such as the health of the family and its condition.

We think we church workers should know about the problems as they arise. I will enumerate some of those problems, but I cannot enumerate all of them.

The first problem is that they do not speak English very well, and when they go to our clinics or our Public Welfare Department, they become easily frightened and say exactly the wrong thing and also, many times, make untrue statements. In one case

there was an Italian who had a compensation case in the department of labor in New York. He was called into court one day. I had taken up his testimony with the case worker and he told me that he had employed a lawyer and filed a third-party suit. He went to court and the question was asked, "Have you a lawyer?" And he said, "No." "Have you filed a third-party suit?" He said, "No." Afterwards, when I questioned him about what he had said to me and what he had testified in court, he said that he was so frightened that he didn't know what he was saying. Exploitation and insufficient income are constant problems among the immigrant population.

In endeavoring to bring about a better race feeling we are trying to give all people who go into our activities a chance to express their views freely. Through our acquaintance in the home we are trying to adjust the difficulties which our foreign friends have in dealing with a strange country. We are not trying to change Catholics or Jews into Protestants.

There is danger that we will be so busy with clubs and solving individual problems that we will lose sight of such tremendous problems as insufficient income, unemployment, etc. It is our job to raise these problems with our foreign neighbors, if they have not thought of them, and with them work for a solution which will mean a better Christian social order.

RACE: AN INTERNATIONAL PROBLEM

By Paul Hutchinson, Managing Editor, Christian Century

We have had our complacency somewhat rudely disturbed by the discovery of racial conditions that we have allowed to grow up right at home, and now, as we turn from our land to these foreign lands, these black and yellow and brown and white people outside of our own borders, we cannot quite escape the question as to whether here, too, we may not find this leadership in spiritual adventurings that we have thought was so surely ours may cover motives and methods that may not, by any stretch of judgment, be spoken of as ethically sound. I say it is a good thing, if somewhat unusual, to come to a consideration of this enterprise from the atmosphere of problems of racial square dealing.

The longer I ponder it, the more I believe that the basic problem of life and the problem, therefore, with which religion has most immediately to deal is the problem that finds expression in the title of Bishop McConnell's last book, "Living Together." Some folks will feel outraged in having it suggested that religion has to do primarily with living together. They will say whatever it has at its base it must have the idea of worship of a supreme being. But Jesus said at one time, "If you go into the temple for the purpose of worship, and when you get there remember that there is something not as it should be between you and your brother, get out of the temple

until you have straightened things out with your brother." It seems to me that the highest authority we have puts the first emphasis on the business of learning how to live together. It seems to me that this problem of race in the family of nations is the problem of learning how to live together. It is with that sort of idea that I want you to think about it.

This foreign missionary enterprise has had a remarkable evolution. We know of the new life that came into it a hundred years ago, when the Protestant Church set out on the adventure of faith which has had such a tremendous influence. Only a century ago Carey went to India, and Morrison to China, and Moffett to South Africa. Yet in this brief time we have met and overcome tremendous problems and have raised up problems more and more difficult. Bear that in mind—that the foreign missionary enterprise is becoming constantly more difficult. It is harder to be a good missionary in India or China to-day than it was when Carey and Morrison were there. It is harder to be a good missionary in China than when White and Collins went out seventy years ago, and it is harder than when Bashford went into China twenty years ago. It is harder now than it was last year, and it will be harder next year. It is becoming constantly more and more difficult, and that is the reason we need to settle down to some real thinking on the problems involved.

You can understand why that is without difficulty. What happened in the case of Robert Morrison? There was a man who went out into a certain civiliza-

tion that knew almost nothing about him or where he came from. It was just as if in some great theater they let down a white drop and focused a spot light in the middle of it. There he stood, nothing behind him or beside him by which to scale him. In the eyes of an audience of Chinese he was accepted as a typical product of the civilization produced by the religion he came to proclaim.

That situation could not last long. It is remarkable that it could last as long as it did. Others came in—concession hunters, sinuous and slimy, who wormed about and left a trail of corruption wherever they went; covetous men, who shouted aloud with joy at the chance of easy profits they found in the unprotected labor market; loose-living men, and then some that were simply loud-mouthed brutes. They came little by little and a few at a time, until the missionary was not standing alone as representative of his civilization but with such a variegated background that he was in danger of becoming the subject of what is called a case of involuntary color protection.

There are those of you who are considering the investment of your lives for Jesus Christ. I am glad of that, glad for what Bishop McConnell said, but I want to warn you of this: that when you go into those lands to-day you do not go to have the spotlight on yourselves alone. You do not stand up there to be judged on the basis of your own methods and motives and your own ideals alone. The hardest job you will have will be to get them to look at you and listen to you at all. To paraphrase those words from Emer-

son, you will be in the midst of a group of people who are saying, "The civilization behind you speaks so loudly we cannot hear what *you* say." Why is that?

The West is not the only place that has a newspaper. Some of the most vital periodicals we receive come from the Orient. Some of the finest periodicals in the world come from Japan. One of the greatest newspapers published in the world is from Buenos Aires. If you think those papers overlook our race riots and lynchings and general lawlessness, you have another guess coming. Across those lands are spread a web of railroads, and along those lines of railroads there are fine hotels, and in those hotels the West is constantly on review.

Some of the travelers from our country have more money than is good for them. Such persons away from the restraint of home—imagination can figure out what happens. Some of them are fine fellows. Some of them are men who are hunting for concessions. Some are running humanity shredders in the form of cotton-and-silk mills. Some are men who have been building up an export business with the aid of an unlimited expense account.

They have our movies. There is a whole lot of nonsense talked about movies. I never could see so much difference in the movies over here except that those abroad were two or three years behind time. They were the same movies that we see shown constantly in the eyes of those people. What sort of an idea are those people going to get of our civilization, millions of people who cannot read but who can look and are

looking? That is the way the West has gone to the East, and don't you forget that the East has also come to the West.

I read you one letter from a native of India that we have received at the *Christian Century*:

"Sir: A few months back I went to America. I may, therefore, claim to have got some idea of the American ideal of fellowship and brotherhood and just dealing between man and man, as actually practiced in your country. A colored man is treated by the average American as if he does not belong to humanity. Americans have a natural hatred for the Negroes and it may be stated as a common fact that the average Americans at first sight take the Indians to be Negroes and they are treated in the same way.

"In Washington, the capital of the federal government and within a few hundred yards of the Capitol, the meeting place of the two houses of congress of the most democratic republic in the world, I was refused food in public restaurants owned by white people. In other towns, even in the North, the same fate awaited me. I tried in not less than a dozen barber shops in the towns of Detroit, Buffalo, and Niagara Falls to get my hair cropped, but not a single white barber would touch the hair on my head. Away from some big cities, such as New York, Chicago, Boston, etc., people would not sit near me either in railways or in street cars, if they could help it. It was difficult to get accommodation in hotels. I am sorry to say that even some of the Y. M. C. A.'s did not hesitate to show their color prejudices by refusing accommodation.

"When I expressed my intention of visiting Birmingham in the South, I was told by the American Express Company of New York that I could not get a sleeping-

car compartment in the train as the well-known Pullman Company would not sell tickets for a sleeper to a colored man in the Southern States; nor could the Express Company get for me any hotel accommodation in that part for the same reason.

"I do not want to go into the details of my good experience about the industrial, commercial, educational, and various other activities in America, for which I have great admiration. America is going ahead of many other countries in these respects. But I would only tell our American missionaries in India when they want to preach to us about brotherliness, just dealing between man and man, and so on, 'Halt; physician, heal thyself,' it would be far better for these missionaries of religion to return to their own land and turn their attention towards their own country people, men and women, and educate them about this idealism and brotherliness and as to how to treat the colored people in their own country, so that real Christian fellowship and brotherliness might be fostered and practiced there.

"Bangalore, India.

"A. M. SEN."

As long as we stand in front of a civilization that has been as thoroughly discredited in the eyes of the seeing East as our civilization has been, we cannot, with complacency, feel that we have solved the problems that the missionaries face when we merely commission folks to go and preach the gospel. But you say, are not human needs still the same over there? Of course they are the same needs that Carey faced, and that Morrison faced, and that Paul faced, and that Jesus faced. Then is it not sufficient that we preach the same gospel to meet the same needs?

Don't you see that in the eyes of those people they

are not persuaded that we have a religion that has a power of salvation such as we have been claiming. We must deal with this problem everywhere before we can hope to deal with it successfully there. If you look out into the mission field to-day you will see four great factors that we have at least allowed to continue, and sometimes that we have helped on, that are doing their best to hold back the advance of the kingdom of God.

The first is this problem of racial discrimination. It has not stopped at the Atlantic or the Pacific. It is surprising what genius we have, particularly we white folks, to show our feeling that we are better than others. You can argue that all you please, but what is the best that you can say about these people? I heard it this morning: "He has a white heart," and what an insult it is to say that he is yellow or black! You can't get away from that. That is the way we feel and, unconsciously, we show it. In the city of Shanghai, where I used to live, white foreigners have one of the very finest parks. At the entrance to this park they have posted up this: "No animals not on leash, or Chinese, are allowed to enter." "No dogs or Chinese are allowed." If we think we can build a model settlement right in the eyes of the East and make that sort of thing part of the model without being charged with it, we have another guess coming.

In the hearings before the Senate in Washington the question of immigration was up last week. It was made perfectly plain that if the gentlemen's agreement was not in accordance with the present wishes

of the United States, Japan was ready to enter into negotiations for the amendment of that agreement or for any other way of handling the situation that we desired.

After much consultation and various hearings before the Senate Committee, a bill was reported out that put the whole question on the basis of assimilation, and that would reduce Japanese entrance into this country to next to nothing, and what happened? The senator from California arose and said, "We cannot admit any quota as applying to the Japanese because even to admit a quota by inference admits racial equality, which we will never allow them to come in on."

They know that in Japan and you can talk a long time about there being no racial discrimination. When we have used the kind of methods that we used in the last week to do that thing, we have stirred up wrath against a day of wrath. They may not be willing to make an issue of it to-day. They may bow in body, but they are not bowing in spirit.

Take this matter of economic exploitation. We go down into India. After we have been there a while and close up the affairs of the East Indian Company, we have an inquiry to see exactly what had happened. In the records it was shown that for eighty years the company had paid its Christian bondholders an average of one hundred and seventeen per cent throughout the eighty years. We go into China and with the same treaty ram opium down their throat and provide for the entrance of missionaries into the interior.

So on down the years until we have to-day the great factory systems, the cotton mills and the silk mills, and women and children working in them fifteen hours a day for seven days a week. What happened? Let me read to you. This is not a missionary report; it is a statement from a leading English trade journal:

"With an abundant, absurdly cheap labor supply and no factory laws to observe, it is not surprising that the annual profit of *blank* factory should have exceeded its total capital on at least three occasions."

Take the matter of our dominating Western political philosophy, based on force. How did that work? If you want to know how it is looked on read what Gandhi says in India. He says it is satanic, and if we follow it we are children of Satan.

Take the basis of our material civilization, our standards of success. Let me read another thing from Gandhi. "The British are not bad folks," says he, "it's their civilization! Non-coöperation is not directed against the English or the West. Our non-coöperation is directed against material civilization and its attendant greed and exploitation of the weak." And then comes a sentence that we, who are so sure that we have something to take over there, ought to stop and ponder. "Our non-coöperation," says this great leader of the East, "*our non-coöperation is a retirement within ourselves.*"

Well, that's the situation. That's what you are up against when you shove off from San Francisco or any other wharf in these days to win the world to Christ in this generation. That is what we have to face when

we consider the claims of foreign missions. What are we going to do about it? Draw back in dismay? I will be ashamed of you if you don't. Only a fool would go galloping ahead into a situation of that kind without ever a moment of hesitation. Of course, we will feel dismay. But, after that, I have faith to believe, there will come surging up within us a response that will pick us up and, in the face of our own fears, will hurl us ahead to carry on the struggle. The battle is not going to be won, finally, anywhere until it is won everywhere. Jesus must be enthroned over there as much as here. It's a great place to put in "your bit", for life over there is so molten, so plastic that, despite all the difficulties, you have the exhilaration of working where you can see things taking shape. We must press on, young people; we must press on. Christ forgive us if we let the difficulties daunt and defeat us. We must press on.

But how are we to press? It must be, let us understand, in deep humility of spirit, knowing that we will walk on shores where some of the noblest in the long spiritual pilgrimage of our race have walked before us; knowing that, in the end, it is likely that these to whom we go will have as much, or more, to give to the common store of humanity's spiritual possessions as those from whom we come.

We must go on in a spirit of deep contrition of heart, ready to acknowledge the sins of our own kind, and that the lands from which we come are in equal need of spiritual renewal with those of the lands to which we go. We must go on in a spirit of comrade-

ship ready, glad, eager to recognize the leadership of any person who by virtue of experience is ready for it, whatever his color or race. We must go on loyal to our Lord, because we know his sufficiency for all these things, despite the way in which our civilization has betrayed him. We must go on believing that the living, present Jesus can press through all of these obstacles we have put in his path to revive and renew the spirits of men, and can continue this miracle that to-morrow once more we will celebrate bringing life out of death and life immortal to all of God's people.

“What is the final ending:

The issue, who can know?

Will Christ outlive Mohammed?

Will Kali's altars go?

This is our faith tremendous,

Our wild hope—who shall scorn?

That in the name of Jesus

The world shall be reborn.”

QUESTIONS ASKED MR. HUTCHINSON

Q. Do you think legislation has helped or can help to bring about the elimination of race prejudice?

A. I don't think it can finish the job, but at least it need not aggravate it, and I think it can help.

Q. Has anything been done singly or collectively to correct this economic pressure in the Orient?

A. Thank the Lord, we can say that the best things that have been done, so far at least, for the protection of the human element involved have been done by Christian forces. In China it has been by the elimination of child labor and protection of workers.

In Japan the finest type of thinking is being done by Japanese Christians. There is also a growth of the labor movement, especially in China, which is taking up the same sort of fight that we have over here and so far has had remarkable success.

Q. What can our Congress in Washington do to regulate the activities of our business men in China and Japan?

A. We can hold our business men abroad to the same standards that are required in this country. I think the time is about here, whether under the leadership of the church or that of other forces, to get rid of that old fallacy that the flag must follow up and protect any man anywhere, no matter what he does.

Q. What religion does Gandhi profess?

A. Gandhi is one of the great Christians of the world. He is not a member of any Christian church. He would probably not call himself a Christian, but the Indian National Christian Conference was entirely right last year when it recognized him as the greatest Christian in India to-day. Some of us would do well to measure up to his test.

Q. Does the great majority of the people in other lands feel that the civilization of the West speaks so loudly in the East that the missionaries cannot be heard?

A. More are saying that every year. If you will read a book called *The Revolt of Youth*, Stanley High, giving an experience he had in China, you will get a complete idea of the way in which the rule of force works in the world to-day.

Q. Is anything being done to get a high type of movies abroad?

A. I am glad you restrict that to abroad, and since you do I will answer it that nothing has been done abroad.

Q. Wherein could the gospel of Morrison be improved upon for the present day?

A. If I said it that way I said something I didn't mean. What I mean is that it is not enough to send the gospel, but when you send the gospel anywhere to-day it has to be lived up to by the people who are supposed to have accepted it. The gospel is always sufficient. I believe that with my whole heart.

Q. Do you believe it is possible to make any real and substantial progress in Christian ideas as long as the war system remains dominant?

A. I don't think we can Christianize the East or any other place until we Christianize the West, and we cannot Christianize the West until we get rid of the war system.

Q. Should we have the same regulations as to immigration applied to China and Japan as to other nations?

A. Yes. Certainly we must face this question. It is possible to put up a test from an economic standard for the exclusion of certain people under certain conditions, but we must have the same basis for all folks. That can be done. Two or three bills are before Congress now that would have done it.

Q. Is it ever justifiable for Christian missionaries to depend upon force for their protection, even in the case of bandits?

A. Quite a live question. I do not want to answer any other man's problem but I know that some men of largest influence over their fellow men have kept that influence by refusing to take advantage of force when offered; and I have known other men who have lost their influence because they fell back upon force that was called.

Q. Is there any place for Christian professional men in the Orient, if they can do greater field service in the Orient than at home?

1. All of these comparisons are difficult. Any man who goes out to do business as a servant of Jesus Christ in the Orient has all the job that any mortal wants to face up to. If he carries it through he can have an overwhelming influence.

RESOLUTION ADOPTED ON JAPANESE EXCLUSION

WHEREAS, Representing 110,000 college students, we students feeling that that section of the Johnson Bill which refers to Japanese exclusion is not only vicious from the standpoint of international relationships, but also an unfair scheme of racial discrimination;

Therefore be it hereby *resolved*, that we urge the President of the United States to veto the bill.

RESOLUTIONS ADOPTED ON "RACE"

1. That we go on record as favoring the elimination of racial lines in industry and the professions, and that all positions be opened to all on the basis of individual ability.

2. That we go on record for the support and promotion of adequate legislation for protection of all races and especially colored women also, that the laws now on the statute book be administered impartially to all and that decisions of court be made in accordance with the evidence presented and not according to color or class.

3. That the church utilize and develop all channels possible for the cleaning up and making sanitary of the segregated districts of our towns and cities and especially the crowded housing conditions in these segregated districts. Furthermore, we will go on record as believing that the discrimination in our public conveyances because of the color line is incompatible with the Christian principles we profess, and that the church take proper steps to do away with such practices.

THE KU KLUX KLAN

[A resolution condemning the activities of the Ku Klux Klan was considered under the question of "Race." While no resolution definitely mentioning the Klan was accepted, some of the discussion on the topic from various students will prove of interest.]

Mr. Beder: I don't think we can do anything but condemn a thing that is unchristian. The Ku Klux Klan is absolutely an unchristian organization.

Mr. Cross: I don't think we can make such a broad condemnation of the Ku Klux Klan because there are some of its principles that are perfectly right. We should consider the principles and also the methods. I don't think we should condemn any organization of that kind in such a wholesale manner.

Mr. Anderson: I don't think we are capable of judging in this convention whether or not we do favor the principles that the Ku Klux Klan stand for. All that we have seen we have gathered from the newspapers, and quite a lot of us know, from certain things that have recently transpired, that newspapers are not always right. For that reason I don't believe it would be right for us to make any decision upon the matter.

Mr. Smith: According to all I know about the Ku Klux Klan, it is a perfectly law-abiding institution no charge against it has been proven in court.

A Member: I don't see what right we have to discuss the Ku Klux Klan and condemn principles when we don't know what the principles are.

Mr. Payne: Does this body know what principles the Ku Klux Klan stands for? [He reads from a card:]

1. To benefit the Christian religion.
2. White supremacy.
3. Protection of pure womanhood.
4. Just laws and liberty.
5. Closer relationship of pure Americanism.
6. Upholding the Constitution of the United States.
7. Separation of church and state.
8. Freedom of speech and press.
9. Closer relation between capital and American labor.
10. Condemning mob violence.
11. Preventing unwarranted strikes by foreign agitators.
12. Prevention of fire and destruction.
13. Limiting foreign immigration.
14. Much-needed laws for labor.
15. Upholding law and order.

Miss Robinson: The lawless actions of the Ku Klux Klan speak so loudly that they drown those principles. As far as I can ascertain, every action of the Ku Klux Klan has been in violation of every principle that has been given us. It was to protect pure womanhood, and it has beaten women unmercifully. "Just laws and liberty," and it takes men and punishes them regardless of law and order. It stands "for the upholding of the constitution of the United States." Every citizen in the United States is equal before the law and under the Constitution, and is entitled to a trial by a jury of his peers. It stands for freedom of the press, and yet denies freedom of the press everywhere. It is opposed to lynching, yet goes out in robes and masks doing its evil work. This is the same method that was adopted at the end of the

Civil War. It went to pieces then because of the low class of its members. The Klan is against all constitutions, whether of State or nation. It is nothing but a low-class organization, an underhand dictating organization, attacking womanhood and taking away all freedom of speech and liberty of the press.

Oklahoma Delegate: Where did Miss Robinson get the information upon which she has based this statement? A great many crimes have been laid at the door of the Ku Klux Klan, but none have been proven. Where has she gotten authority for her statements, when none of these things have ever been proven?

Miss Robinson: I get part of my information from the newspapers, which are not always wrong, and from some of the best people in our section. It is hard to prove some of these things because of the secrecy of the Ku Klux Klan done in order to protect themselves. And, of course, they never can be convicted because a large number of the jury trying them are members of the Klan themselves, and it is impossible to convict them.

Mr. Bellamore: Leaving out the question of methods entirely, we have had the principles read, and if that is a correct statement of the principles, we heard that one of the principles of the Ku Klux Klan was white supremacy. I question if that principle ought not to be condemned by a Christian body like this.

Mr. Williams: We cannot determine whether these crimes have been committed or not committed. But

white supremacy is worthy of condemnation, as it does not agree with Christian teachings.

Oklahoma Delegate: There is one principle stated that it is said we should condemn, and, apparently, all the other principles are admitted to be right. I think you should consider all the principles and not one. I don't think Miss Robinson should make statements on information from a few personal friends and from newspapers. Opinion should not be formed without due consideration.

Kansas Delegate: I come from a section where we have no race question; I come from Kansas. Apparently, there is one item to which we seriously object, but, nevertheless, I don't think we should go into any wholesale condemnation.

V

War

AFTERNOON SESSION, SATURDAY, APRIL 19, 1924

THE REALISM OF WAR

By Gerald E. Stedman, Albion College

ALLOW me to make affidavit to the fact that no be-whiskered Bolsheviks have established liason with me; I solemnly attest I have received no trainloads of paper rubles to influence my personal opinions. True blood of long American lineage courses my veins; I am still an officer in its army.

Just at that time, when Christianity seems to have experienced the metamorphosis from a dynamic of fear to a kinetic of service founded in love, it became confounded by four years of the most heinous hate the world has known. It appears pertinent to declare it impossible to inhibit the memories of the experience of those years without asking some embarrassing questions.

After years of sleep in which there was more than a hint that all Europe was racing for armament supremacy, with but a fortnight's stretch, at the awakening, in which few attempted to consider, hell broke loose. In that crisp matutinal air of these post-war days we have come to realize that most of the propaganda was bitter falsehood. These lies and

misstatements caused the soldier to look down a rifle barrel and send a singing bullet to spatter the brains of some unknown man in the face of his comrades. As they wiped that warm ooze that held his intellect from their faces,—what thought they of Christ? This fearful misunderstanding allowed the German to drag the nozzle of his flammenwerfer up the parapet and fling a liquid flame into the faces of Christian brothers, scorching eyes from their sockets, roasting flesh from their cheek bones, sending men back with screeching jungle yells of fear,—insane. Did this show the omnipresence of Christ? This heinous debacle forced men to put their foot against the spindle and guide the machine-gun as it tore its way through the heart strings of a hundred men they did not know. In the path of that machine-gun was more than instant death. Orphans with an eternal blight; widows bowed low from the increasing sadness of seeing their children starve; the loves and hopes and faiths of families faltered. This insane catastrophe caused Fritz to toss the grenade over the parapet and break itself asunder in the bodies of our buddies, sending torn scraps of human flesh flying into the mud of the wall. Later, in the hurry of digging in on an advanced position, mud and flesh was shoveled together into bags. I was told that at Triacourt there was a soldier gone mad, who had split open a bag to find maggots crawling in a human heart. What will we as Christians say to him?

The Realism of War! When you send a man out to kill his fellow man, you cannot prescribe that he shall

do it under certain rules; when you unleash the primeval passion of the beast, you cannot expect an angelic battle; when you send a man into hell, some of its atmosphere will stick to him all his life. War is insanity. Wherever I went in France men were asking some mighty querulous questions about our religion of love. As I talked to German prisoners and found them possessed of the same longings, the same aspirations, the same sentimentalities, the same wonder of why it all was,—I heard them often ask why we were all so often lied to. Certainly there was hate in the world we all had left. But outside of that insane psychology which came at the zero hour, after men had waited through the long hours with only a gambling chance for life,—I found no hate in any man, friend or foe.

See the men at bayonet practice before the hanging sack marked with circles to target the heart. The instruction is designed to awaken the brutal beast in men until, with sudden jabs and savage grimaces, they run the steel through the heart in the circle, and if the sack falls they step on its head to pull the blade out. Comes the encounter,—mad now, not human in their senses, with eyes bloodshot, tongues swollen; blind with sweat and blood; hear the dreadful screech of terror from German boys who saw the white gleam of the bayonets of steel at their stomachs before they were spitted.

See the men in the trenches up to the waist in water sometimes; lying in slimy dugouts, lice-eaten, rat-haunted, on the edge of mine-craters, under har-

rasing fire, with just the fluke of luck between life and death; far away from wives and mothers and sweethearts and all that is altruistic and dear; with eyes bulging white at the fear of shrapnel; with nostrils breathing in the foul air of rotting flesh. Why, after all that, did the Scotchman of the Fifteenth Division tell me, as we sat in the Cafe De Le Pays, that we Christians seemed to have been deleting a few verses from Christ's Sermon on the Mount?

I stood out one night near Clarence Verrienes, just as the real red sun went down behind the grotesque skyline of stumps that were trees. Little gravestones mushroomed the woods. I had been rather laughingly impressed with the humor of some doughboy who had taken the pains to gather a big pile of human bones together on which he had put the tag, "Dear Fritz, here's a village you forgot to bury." As the sun set on that desolation of re-shot subsoil, in which the birds even could find no home, a division moved silently along the road, up to battle. Myriad mother's prayers surrounded them, the heart strings of wives and children dependent stretched to follow them as they marched along. Fine men they were,—ruddy, clear-eyed, athletic chaps. They carried the real wealth of the world in their heads; they could have built anything,—inventors, constructors, organizers, skilled laborers, technicians they were, marching up to be killed. Opened the Meuse-Argonne drive the following night, and boys began to lose their lives in many more cruel ways than Calvary. Legs

and arms and bits of flesh lay all around, blood and entrails flecked the ground,—the remains of boys who had gone West,—victims of trying to settle a misunderstanding of mind through the beastly butcherings of body,—the rushing cortege of camions dumped the wounded at the triage until they littered the road far back of the barracks. Here again we see the inventor that was,—gone mad; we see the skilled laborer that was,—a creature now without a face; soon the constructor will regain consciousness to find himself in utter darkness,—eyes gone; the technician will soon suffer the surgeon's knife; Cavell will be carrying his amputated leg back to the pit to be buried. The war let the wealth of the world sift through their hands. The surgeons worked for twenty-four hours at a stretch, from table to table, trying to catch up with the rush. The pile of wasted flesh grew as they cut. Come, into the barracks where they lay until they come from the ether. How well I remember that night at Villers Daucourt, in which I tried to sleep in one end of such a barracks! There was the realist realism of war! Ether loosens tongues to tell most horrid thoughts. Here were men off their guard, talking subconsciously, revealing their innermost selves, each one cursing God in venomous oaths, even as they plead for their mothers and sweet-hearts. It will take a deal of suggestion to get those submerged oaths cleared away.

Up at Fort Doumont, near Verdun, in the midst of devastation so ghastly that the "terrina" was chewed to powder for miles around, where great shell holes

lay filled with water, we walked along the walk that led to the road. In monotonous repetition, we would come to shell holes in which skeletons stared up through the water, seeming happily to jeer. Along the fence, as far as the eye could see, were skulls, hung there by jesting soldiers. Each skull seemed to have a sordid, ironical grin,—a sort of nerve-racking sneer of utter complacency. “Why do these skulls laugh this way?” I asked Mac. “That’s easy,” he replied. “We look at them in pity,—we think they portray the realism of war,—but, after all, they have the best of it. They have died, gone West, their race is over. But when we get back to the States and see the constantly repeating cases of suicide, divorce, murder, prostitution, and so on, we will then know the realism of war. For out of this insanity here will come all the problems of the future years.”

After these old antecedents, therefore,—what of the consequences? Can we believe in anything? Are faith and hope really gone? Does Love exist? Driven into the depths of my soul is the morbid doubt of everything I held worthwhile. I see the American Legion, which could speak with an unquestioned authority, filled with men who are of common view with me,—yet, as a whole, cowardly to this convenient time, derelicting the monumental opportunity they have of outlawing war.

I see bands of Christian ministers, whom I have come to feel do not know what to believe about anything, stand indecisive before this question.

I have seen the public press, with the old 1917

propaganda, hatch up a pseudo menace of Bolshevism to try and quell the beliefs born from the realism of war.

Is Christ some national Hero whose principles must conform to certain legal boundaries, or is his love as high as heaven and as broad as the universe?

Must we go on subtracting verses from his Sermon on the Mount to match our viewpoint? If so, of what use is any remainder?

Time was when Christianity fitted men to match the vision. Shall it now fit the vision to suit the man? Certainly, Christianity cannot send us into hell again, even if our nation must.

QUESTIONS ASKED MR. STEDMAN

"Can peace be maintained without force of arms in a disordered country such as Mexico?"

Mr. Stedman: "I presume it shows a lack of faith in Christianity to judge otherwise. Some things we must have faith in."

"Can one hold such opinions as expressed by the speaker and also hold office in the United States Army?"

Mr. Stedman: "We will answer that after the public record of this speech has been made known?"

A LEAGUE OF YOUTH AGAINST WAR

By Howard Becker, Northwestern University

You all know that in those countries where the stress still remains on the old belief in the divine right of kings, there is a curious custom. When the old monarch dies, and the news is announced around the palace gates, there is a moment of strained surprise, and then a mighty shout bursts forth: "The king is dead! Long live the king!" May it not be that in all the confusion and clamor of the modern world that just such a change of loyalty may be occurring to-day?

The young people, like those here this afternoon, have too little of the events before 1914 to realize this. But I suggest that we follow events as they occur. As we read the current literature of those days we realize that it was a day when everybody was pretty much satisfied with things as they were. The old system of economics, which meant each man for himself and the devil take the hindmost, was still our code of ethics. Competitive armament still seemed the only sure way to keep the peace of nations; imperialism and hypocrisy still seemed to hold sway, and each nation was striving to impose its sway over the rest of the world. To-day, after a lapse of ten years that will count with ten times that number in the previous history of the world, we see the logical sequence, the logical carrying out of those ideas. The old Europe and its culture are on the decline. Old authority, old values, and old national outlooks are dead—have

been wiped out by the war. Perhaps, if we traced conditions as they were and compared them with conditions as they are to-day, we would come at different conclusions on the past. Germany was one of the mightiest of the western nations of the earth; to-day she lies stripped and helpless, scarcely breathing, while vultures hover overhead. Once the leader of the world in culture and art, now with her culture paralyzed. At the side stands England, the mighty nation that once ruled the waves, standing helplessly by with her mighty ships idly moored side by side. We have heard of the Romanoffs, the royal house that ruled mighty Russia. To-day Russia gropes in darkness. If we could see, we might find her, first filled with almost insane joy of freedom. Then, if we again look, she gropes like a little child for something, afraid of the dark. Perhaps she gropes for that Christ we know we have here. We in America have been comparatively free from the results of the great catastrophe in the same way; at least, the results are not so great in extent. We read of the early simplicity of former days. Glib politicians chatter, like jackdaws, over the next election. America, with western Europe, is to be included in the decline to the extent that they have both started in the easy road to hell. The old idea is dead; time and history cannot be played over again. They must give place to the new ideals of civilization. The old ideas that drenched the world in blood in 1914—ideas of a broken civilization—are dead, and we are adopting another set of ideas, ideas that will make the world a better place

for men, women, and children to live in. The king is dead! Long live the king! The youth of the world has gone over to the new harmony sounding out of the discord of the present, perhaps, because youth suffered the greatest disillusionment after the war, and, therefore, has more clearly realized that the king is dead. To be sure, they are not all taking their stand on ideal motives. Many of them have taken their stand because of the courage of despair. They know what modern war is; they know the horrors of the trenches and dugouts. They have seen war. They have seen little children in hospitals with ricketts, little abdomens bloated, and legs and arms wasted from lack of proper food. These men, perhaps, are not idealists. The youth of the world has taken this stand that you all know about because the Christian church, especially the Christian church of Europe, failed in 1914. The church has lost moral leadership of the youth of the world. Christ lives in the heart of the youth movement, and he is coming back to the earth from which he has been so long kept away. A national god has been worshiping frequently in the past. When I think of the national god, I think of the Aztec altars of Mexico, where, every year, at their great festivals they sacrificed human victims to their gods. They were led up to the altar, held down over a great stone, and the priest, with his knife, tore open the breast and reached in with his hand and tore out the pulsating heart as a sacrifice to his national god. How long are we to tear

out the hearts of men as a sacrifice to the national god?

This conflict is a terrible conflict. Many of us are despairing of finding a way out. And yet in Europe, where this worship of the national god was most complete before the Great War and during the Great War, we know how it worked out. We know where loyalty to the national god came into the conflict, loyalty to Jesus Christ was again aggressive. When the war came, bringing to those Europeans who had false dreams, disillusionment, the dreams broke. That old culture is dead. The youth movement realizes this. Many do not know what the youth movement is, what are its maxims. To be sure, one of the groups takes its stand on a magnified nationalism. We believe in the League of Nations, and also believe in a league of youth which shall act as a supplementary force to this League, which shall give to it some real power. Again, there is another group that says: "We have definitely discarded any thought of war as a means of settling international difficulties. We believe that war is a more blatant denial of Christ than theoretical atheism; it is unchristian, and we cannot take any part in it." But in taking that stand they insist on pointing out the bases of their stand. They point out the difference between a soldier and a policeman. They realize that restraint of abnormal individuals is sometimes necessary; they grant that, but they do not see the analogy between a soldier and a policeman.

The youth movement makes its final distinctions.

You ask how is the youth movement to work out in many European countries? It is working out. There are French and German young people of both countries entertaining kindlier feelings for one another, and they are breaking down the barriers of hate and fear between them.

"Love your enemies, do good to them that hate you, pray for them that despise you and persecute you." Who said that? These young idealists will yet succeed in casting out hate from the hearts of men. That will be when we shall start on side by side, singing a new song. Let us make the fight, take the great adventure, take a chance. "The king is dead! Long live the king!"

QUESTIONS ASKED MR. BECKER

Question: "What would you do if you had to sign an application for a passport in which you must take an affidavit to defend the Constitution of the United States, if necessary?"

Mr. Becker: "I can answer that in just this fashion: If the defense of the Constitution involved my shooting a fellow man, no matter who he was, I could not sign it. I would have to let the trip go. If the defense of the Constitution means to offer up my life without sacrificing any other man's life, that is altogether a different thing."

Question: "Would you make a distinction between defense of the Constitution and defense of your friends and family?"

Mr. Becker: "That is a very difficult question to

answer. If some man were to attack my wife, or my mother, or sister, some abnormal individual, I most certainly would use whatever means lay within my power to prevent that crime. I do not believe the Constitution of the United States can be best defended by bearing arms. I am not a mere pacifist."

Question: "Would you favor unpreparedness similar to that in which the United States was prior to the last war?"

Mr. Becker: "Of course, we must always bear in mind that there are certain situations, and it is true of the United States with its present policy, with its present state of mind of imperialism, the course that it insists on following with the rest of the world, where it would not be safe to be in a state of unpreparedness. It must cleanse its own temple, then it can disarm."

Question: "If you traveled under the protection of the Constitution of the United States, would not you necessarily give a promise to defend the Constitution that gave you protection?"

Mr. Becker: "No, I would not. I think it is a fallacy that the only way I can defend the Constitution of the United States is by bearing arms in its defense. Do you think a larger loyalty involves the sacrifice of a lesser loyalty? Do you think a man is less true to his wife because he also swears allegiance to Christ?"

Question: "How are we going to stem the increased tide of militarism in the United States?"

Mr. Becker: "Only by individuals joining a move-

ment to awaken the people to the conditions as they are."

WHAT SHALL THE CHURCH DO ABOUT WAR?

By Thomas Harrison

This group here this afternoon represents a twice-selected group. You are not only out of the favored two per cent of the college population of America, but you are a selected group out of that two per cent. This contains my best answer to the question, "How can the American people learn the truth?" We will be leaders of this nation in some part, in the next ten years. We have a share in helping the people of the world to learn the truth, and we have a solemn responsibility upon us. The church of Christ in the last war, in every country that was Christian, blessed the war and actively participated in it. The Christian world blessed the last war. That is the problem that I wish to present, and we, as followers of Christ, must face it.

The first thing is this: William Austin Smith, the late editor of *The Churchman*, said: "We no more regard the past than we regard our paleolithic ancestor. From now on war is a sin; for any church to bless war is wrong." Jesus lived and came to manhood in a country where Roman armies and centurions exercised all authority, and the Jews burned with fanatic passion. Jesus faced, in the wilderness, the great temptation. It is said, he went up into a high mountain, and the devil came to him and promised him all the world if he would fall down and worship

him. Jesus said, I am the Messiah. Shall I use this method that my people want me to use? Shall I wipe the invader from the land by bowing down to and taking advantage of evil? No, Jesus Christ rejected the evil always.

To-day we worship Christ because he remained true to his convictions. If he had dared compromise with his convictions, he would not be the Jesus Christ of this group this afternoon. What would he mean to us if he had betrayed his convictions? Jesus did not legislate on social institutions in his three years' ministry. He went to the very heart of human motive on this war question that we have under discussion, when he said: "Love your enemies. Do good to those that hate you. By this, all men know that you are my disciples, because you love one another." Jesus said, "If you hate your brother, you cannot remain in harmony with him."

This does not mean that anybody who has not come into the full light of this thing, as I had not six months ago, is not a Christian. We can all live up to our convictions as we see them, and go ahead and examine the witnesses for this truth. Jesus taught, in his incidental teachings in the Sermon on the Mount, and in the case of the woman taken in adultery, that we are all poor and weak. When they brought the trembling woman before him, and advocated force, he stooped and wrote in the sand. He appealed to the conscience in the murderous mob. They went away. He was transforming the evil in them to good.

In the second place, in the Garden of Gethsemane, he represented the truth—for truth, righteousness, and innocence were at stake—and he refused to let his friend draw his sword in his defense. Tertullian, the great church historian, the great church father, said, when Christ unbuckled the sword from Peter, he unbuckled the sword from the future church. No man can go into battle and not have hatred in his heart for his enemies, and the Christ condemned hatred. The early church fathers knew these precepts of Jesus and lived up to them. The great church fathers inveighed against war. The early Christian church classed war with murder. They said a man who had been a soldier could not come to the communion table for three years. They would not let him be baptized in Egypt. The early Christian church never compromised with the conquering Roman Empire. It was only when she began to conform to the world, became a slave, a willing creature of the Roman nation, and became Roman Catholic, that the church fell from this sublime height. Erasmus says that all through the Middle Ages darkness lay upon the church. Men could not read the Scriptures. Bishops went to war. Wycklif gave men the Bible, and they burned and persecuted these men because they were trying to lift up men to understand the Christ.

Men flatly say that Jesus Christ is impractical. But I want to give you several instances where Christian love has worked. The Roman Emperor Decius said, after he executed a Christian bishop, "I would rather have another Roman Emperor put up in Rome

than another Christian bishop." The Christian church stood the greatest persecution. Persecution gave life to the church. The pagans went into Christianity out of admiration. When they slew ten thousand men, ten thousand more joined the Christians. The early Christian church, without an army, accomplished these results. Why should we say that the teachings of Jesus Christ are impracticable?

Take the history of the Quakers. They did not have guns, they did not have armies. In seventy years, while they were in control in Pennsylvania, not a single Quaker was killed. The same redskins went into other villages and everywhere killed and burned in the early colonies of New England. In a single day a whole village would be wiped out. Only one Quaker suffered. That one, they heard, had a gun, and they said, "Here is an enemy, cut him down." The Quakers were safe until they entered the State militia, and then they were slaughtered.

Many savage attacks have been made on the Armenians. The Armenians are not pacific Christians. The Armenians have not the moral force to protect themselves with material methods, and have not the spiritual force of Jesus Christ to protect them by.

An English college man says, if Jesus was right, we should obey him. If he was wrong, we should cease to call ourselves Christians, and destroy this blindness and falsehood. Let us follow the German philosopher, Nietzsche, or let us dare to trust Jesus Christ.

The last war was a great disillusionment. Harry

Emerson Fosdick wrote a book during the war, on "The Challenge of the Present Crisis." In 1923, he came back and repudiated many of the positions he took. He says: "A war to protect the weak does not protect the weak; it makes new ones. A war to make the world safe for democracy makes the world a worse place for democracy." He says: "War does not advance the cause of God and splits Jesus Christ and God up into a dozen little deities. War does not promote the ideal ends of idealism." A great churchman of England has gone up and down, repenting for the course of the church, and saying, "You cannot have a coalition between Christ and Cæsar." And our own Bishop McConnell has said, "You cannot put Jesus Christ in khaki." General Pershing is reported to have said, "The Christian churches could have stopped the last war." In his book, "The Next War," Will Irwin says; "If the Christian churches for ten years before 1914 had preached against war, there would have been no war. If there is another great war the blood of every human victim will be upon the heads of the Christian nations."

PREPAREDNESS AND PEACE

*By Major Robert A. Adams, National Judge-Advocate
of the American Legion*

NOTE: The American Legion was invited by the Conference to send a representative to make an address. The American Legion designated its National Judge-Advocate, Major Robert A. Adams, to speak in response to the invitation. An invitation

was also given to Major Burns, head of the Reserve Officers' Training Corps at Northwestern University, to send a representative to the convention, to speak for that organization. Such a representative was appointed but did not attend the convention.

The President: The next speaker is the representative of an organization of which many of us are members, of which many of us are proud to be members, and because of that we are very glad to welcome, this afternoon, Major Adams, of Indianapolis, representing the American Legion.

Major Adams: Mr. Chairman, Ladies and Gentlemen: It is a pleasure to come to Louisville as spokesman and representative of the American Legion, for during a period of some seven months, before I went to France, I served in the great military encampment on the outskirts of this city, Camp Taylor, as an enlisted man in the United States Army.

It is a pleasure to address the representatives of the great Methodist Church. I am very glad to have the opportunity of discussing with you a subject that is really vital and pressing. For there is a group in the schools and colleges, and churches even, your church and my own church, and all churches, that fosters the development of pacifistic doctrine which, in my opinion, is not only very dangerous for the present, but is fraught with terrific possibilities for the future. In the talk on that subject there has been a vast amount of hasty and ill-considered thought, and following that, all too much ill-considered and hasty talk. But I cannot myself believe that your church, or any of the

great American churches, can be judged by the rantings of some few, and that the great Methodist Church is to-day as patriotic and as loyal to the institutions and ideals of America, as dependable in these times of peace as in the stirring times of war, some few years ago.

In inviting a representative of the American Legion to come and talk to you to-day, it was suggested as a subject that the phrase, "Preparedness and Peace," be used. I should possibly explain to you, that you may know me a little better, and thus understand what I am talking about a little better, that I am a lawyer, practicing law in Indianapolis, and as National Judge-Advocate of the American Legion, for the larger legal matters affecting that organization. I believe I am able to speak to you to-day and give you what is the policy of the organization of the American Legion, and I am quite sure that I can express the well-considered thought and sentiment of the great mass of veterans of the Great War who belong to the American Legion. I am, however, taking the liberty of reversing the order of the words as the subject submitted to me, and instead of speaking on "Preparedness and Peace," I am going to talk to you on "Peace and Preparedness." For peace is the great aim, peace is the goal, peace is the ambition, and preparedness is but a step to this end, a step in the direction, the massive supporting buttress of the magnificent temple of peace. I would bring your attention, ladies and gentlemen, to the fact that no country has ever, in history, been more devoted to

the interests of peace than America. No country has contributed more to the establishment of world peace than America. No country has distinguished its leadership in a more sincere way to secure the blessing of peace throughout the world than this America. But in the discussion of that most interesting and vital subject, there is coming to-day an unfortunate failure to distinguish between peace and pacificism. The words are somewhat similar; they come from the same root; to the unthinking they are probably interchangeable, but, on mature reflection, there is a vast difference between peace and pacificism. Some of the leaders of the modern pacific movement are so clever as to try to make it appear that any opposition to their views is an open claim for war. I challenge anyone to find more staunch advocates of peace than the ex-service men. The men who know war have passed through the horrible experience, as has been so graphically portrayed to you to-day. Those are the men who stand for peace, despite whatever may be said against their attitude toward pacificism. The leaders, I say, are clever in their presentation of such things, but it must be clearly understood in your minds, as members of a church, and as the future leaders in that church, and as the future statesmen of this country, that there is a distinction between peace and pacificism. There are throughout the country some few organizations, more or less recently established, all of which apparently are working more or less to the same end, working, in the main, for pacificism. I could hardly believe my-

self that many of the members here are really aware of the seriousness of the position which they take. I believe it is a matter that is not capable of proof, because we have to take it as a more or less general statement, that internationalists of Russia are endeavoring, not to break down your own individual activity, but to break down government itself as it exists in this country and in other countries. The very pledge that is taken by a national of this country, a national of any country, that under no circumstances whatever would he defend his nation, simply makes possible the furtherance of those methods. Those leaders who are presenting such doctrines know too well the utter futility of presenting them openly in the churches and in the colleges of the country, because, if the true facts appeared, it would be impossible to gain their ends by a process of boring from within. Most of these societies, so far as I am advised, preach nonresistance, and, in many cases, they are endeavoring to secure pledges of men not to defend their country under any possible circumstances. Not being content to operate in our churches and colleges, they are endeavoring even to spread their doctrines among little children, and implant in their immature minds the seeds of discontent.

Some few months ago, in Indianapolis, at a meeting held in the Second Presbyterian Church of that city, one speaker pointed out on the rear wall of that church the service flag, as an object of contempt, because it memorialized the activity of the Second Presbyterian Church in war. One star was placed on

that flag, when I entered the military service, as a member and officer of that church; and had I been present at that meeting, that speaker would have been thrown out of the church which he disgraced, or my star should have been torn from the flag as unfit to stay with the others.

I hold no brief for war. I know what it is. I know what it means; but to whom could the country more safely turn for leadership in time of peace than to those persons who, by their actions, have so demonstrated their loyalty to the country that, in time of war, they were willing to fight for it. By what stretch of imagination could the cowardly slacker be given a place as a true patriot at this time? Take a stand for peace as good citizens you should, but look to the motives of your leaders. We are united, in every sense, on peace, but there must be responsibility; there must be government; there must be organization. And be sure that by your stand for peace you are not yourself opening an opportunity for bolshevistic activities throughout the world.

There are in France, and in the cemeteries of this country, row upon row of graves marking the resting-places of those persons who were so devoted to their country, that, as the supreme expression of their devotion, they gave their lives. If the day comes when those sacrificial graves are neglected, then is the glory of America departing, and there is little left for America to live for. The man who knows war will take the leadership against war. The motive is desirable, but under a different name and by a differ-

ent method. The ex-service man believes implicitly in efforts for peace. Those men, I say, who know war are those who lead in the effort for peace. But we must be aware of the fact that we cannot judge all nations by ourselves, nor all people by our own ideals. And until it becomes sure that there is absolute impossibility of war again, it is desirable that we as a nation have such reasonable preparation as shall be necessary to protect us against any nation that might be led into conflict with us, that we have such preparedness as an insurance against peoples of the world who might be led into making attacks. It has been a favorite method of professional pacifists for the past several years, to point out the evil effects of militarism in this country as it has developed and will develop. But I cannot believe that you, ladies and gentlemen, as students of American colleges, with a knowledge of history and capable of drawing your own conclusions from facts, can ever believe that there is now, ever has been, or ever can be militarism in America. We have never gone into a war prepared. We have never had adequate preparedness for war when it has finally been thrown upon us. The people who went into the last war know that better than anyone else, who had not that experience. In this country, militarism has not existed, it does not exist, and, from my experience of ex-service men, what I know of their views, it can never exist. One reason, despite the fact that we have been inadequately prepared when we have gone into wars, is that the people of our nation have been lovers of

peace, and they have gone into war hating it, with the determination with which they go into other pursuits of peace, and with the idea that we must get war cleaned up as soon as possible. There was an idealism in the last war, a very clear idealism, and, as far as it can be stated in words, it was a determination to get in, do the job quickly, and do it well, finish it, and get back home. And when they did finish it, the citizen-soldier came back home, put aside the experience with his uniform, glad it was behind him, and hopeful he would never get it out again; but ready, if need be. Some of those individuals whose military experience arose out of patriotism are now taking leadership in most exaggerated efforts of pacificism. In matters of good citizenship, the elements of good sportsmanship, so far as military training may include them,—discipline, established respect for authority,—the experience and training are worthwhile. And for you students in colleges the Reserve Officers' Training Corps is established, and is of great benefit from the experience it gives. It would help you serve your country; it would make of you better men physically and mentally by reason of the training which you receive.

I know war is horrible; war is utterly damnable; it is to be avoided at any possible cost within honor. But, ladies and gentlemen, there are worse things than war. More to be honored is he who, with good red blood in his veins, dies in defense of his country than one craven enough to have no country to die for. Patriotism is no offense, either under the laws of a nation or

the laws of God. This country, which, by its Constitution, guarantees to every individual the right to exercise of his religious principles so far as he may choose within the bounds of decency, such a nation deserves and demands the sincere and honest co-operation and support of the great Methodist Church. As Methodists, as good Americans, you should give it. Take your stand for peace; in fact, the most rampant militarist aligns himself with the most rampant pacifist in the hope that the dark clouds of war may never again hover over this country; but if they do, after the exercise of our best efforts to prevent them, then let the modern church of God go forth to war, that we may be assured there will be no war of coercion on the part of this country. We may be confident that every means to avoid war will be exercised. We may rest assured that the best efforts of our nation will be continued for the furtherance of peace throughout the world, and if war comes it will be such a war as to make it absolutely necessary for the good citizens to support it.

I say war is horrible, and so it is. I say there are worse things than war, and so there are; but in the history of this country it has not been necessary to be a warrior to be a hero. In the history of this country, Grover C. Bergdoll and his kind are the most despised of creatures.

The country, ladies and gentlemen, that is worth living in is worth fighting for, yea, more than that, worth dying for, if need be.

QUESTIONS ASKED MAJOR ADAMS

Mr. Stockwell, of Ohio Wesleyan: "I would like to ask Major Adams if he considers war to be a sin?"

Major Adams: "I am speaking not as a theologian, but as an American citizen and as a lawyer. I do not believe I am qualified to define sin as it should be defined."

Question: "What is the stand of the American Legion on constructive steps for peace, such as the League of Nations and the World Court?"

Major Adams: "As I said in my speech, I speak for ex-service men and the American Legion; all are in favor of any step, whatever it may be, League of Nations, World's Court, or anything else by which a single war may be obviated."

Mr. McCrear, of Vanderbilt: "Do you mean to say that men who have taken this stand of pacificism are cowards and slackers?"

Major Adams: "The question of just how far a man goes in pursuit of peace is a question to be determined by the man's own conscience. I cannot say how far a man can go before he becomes a slacker."

Question: "How do you explain the apparent failure of preparedness in Europe to prevent the World War?"

Major Adams: "From my own information, there was no high degree of preparedness. You said 'in Europe.' I was in Europe at the time war was declared. It did not appear to me there was great pre-

paredness, except on the part of the Central Powers, which they had planned for years in order to run over the other countries."

Question: "Do you have any proof that Bolshevistic propaganda is behind pacifist propaganda?"

Major Adams: "You will recall that I said that was a statement which could not be proved, because it is not possible of proof. It is only possible of proof in this way; that is, by some people coming to this country, and there is an effort on the part of the *Internationale* to spread their doctrine throughout the world. It is in that indirect way, from one organization to another, until I believe the germ will be found in some college organizations."

Question: "In your estimation, who comes first, the country or God?"

Major Adams: "Yield allegiance to God first and your country second. We are of the United States. My country stands for God, and God stands for the country."

Mr. Elliot, of Friends University: "How are we enlightened nations promoting peace by arming against it?"

Major Adams: "I said, in speaking of preparedness, it was not preparedness for war, but preparedness against war. Arming is not arming against any nation, except insofar as it is taking adequate steps to meet attack."

Question: "Is it true that the American Legion is standing back of the rewriting of the history of the United States, making the nationalist point pre-

dominant, and in which no criticism of America would be allowed?"

Major Adams: "The American Legion is at this time having a history of the United States prepared, but it would be ludicrous for any organization to write a history in which there would be no criticism of the United States. It is a fact, brought out by a number of institutions and organizations, that some of the histories in use are not accurate. The history that we hope to prepare is a history that will give facts, all the facts, that will be available to anyone who wants them."

Question: "What is your opinion of the slogan: 'My country, may she always be right; but my country, right or wrong?'"

Major Adams: "The American Government is a government of democracy, a government of the majority; it can only be determined by the majority."

CHRISTIANITY AND WAR

By Dr. Jesse W. Holmes, Swarthmore College

I am finding, to my surprise, that I am a Methodist, and I have a great deal of pleasure in welcoming you, nearly all, into the Society of Friends.

I want to tell the story of a young lawyer who was consulting an older lawyer as to how he should act in the conduct of various cases. He said, "What shall I do if the law is against me?" The older man said, "Come out strong on the facts." "What shall I do if the facts are against me?" "Come out strong on the

law." "What shall I do if both are against me?" "Abuse the other fellow's attorney." Of course, that is prohibited among friends, but it is done in too many cases I have run across.

Another word about the use of invective. To be effective it is necessary to get a collection of words that have a bad name and throw them around without much reference to their meaning. Most of us are a good deal influenced by that. It is rather hard for us to get away from. Nobody is a definite pacifist, for example. I am always called a pacifist. I don't use the word very much because it is so indefinite, but I am perfectly willing to be called a pacifist. But if you were a pacifist, what would you do if some bloke abused your sister's aunt's grandmother? I would do the best I could, with all the muscular power at my disposal, to stop the trouble.

I have listened with a great desire to understand the military position, and I honestly don't see what he is driving at. I want to take up some point of view that seems to me to be an acceptable one with regard to this kind of Christianity and stand by that.

Before I go further. Let me say, it strikes me that this distinction, that has been made between peace and pacificism, is the old game of misleading generalities which you came down on this morning, and which your committee has skillfully avoided this afternoon. I try to get rid of the word "pacifist." A person who believes in peace just believes in peace. You know very well you can get a lot of bright phrases and get anybody to adopt them. You know

very well there is no difficulty in getting a series of resolutions adopted. You can always get these things adopted; unless you are going against a good deal of opposition, you are not pushing. It seems to me people are beclouding the issue. It seems to me the friend who just spoke to us is beclouding the issue as it is presented to us to-day. I am giving you that as a point of view. I want to bring out another difficulty; in some of these things you find yourself in difficulty because you cannot prove you are right. Suppose I say, I like olives. Somebody says, I don't like olives. He cannot prove I don't like olives; I cannot prove he does. As I understand it, the Master Teacher came into a warring world. He said, "God is your Father, and all you are brothers," and you want a world in which you are brothers to each other. Mankind, suffering with a different kind of world, said: I did not know I wanted that, but I do.

The thing I want to bring out is that Christianity is not a thing to prove. If that is the kind of world you choose, you can have this kind of world. If somebody else says he wants a warring world in which there are red-blooded men, you cannot prove he is wrong. What you want is a world in which mankind has a chance to develop itself. You have chosen that because Christ put that before you. If you want that kind of world, the thing to do is to begin living that kind of world according to the teachings of the Christ and Christian teachers.

And I also am "avoiding theological questions." The sum of Jesus' great teaching was just that. He

brings to mankind that clear conviction and suggestion, that the way to have that kind of world was to begin to have it. One of our American statesmen said, "The way to resume is to resume." Christ said, the way to have that kind of world is to begin to live it. There is no other way. That is still true, and it is one of the misfortunes of mankind that the world went off on side issues. The power of that teaching was such that the Roman Empire had to adopt that formula to save its life. It was being carried around by those simple men, and men rose up and said: "Yes, it is what we want. We want it so much that we are willing to stand by it, live by it, die for it." Wherever that has been done, it has been irresistible. Whenever men wanted it so much that they would live it, they would die for it.

We sometimes wonder why people make such a rumpus about getting killed. Everybody dies sometime. It is a universal habit. It is practiced everywhere. If you believe God is good and rules everything, you know it is not dangerous. You know perfectly well that it is a perfectly safe thing to do as long as God put it into his world for everyone that is here. Why take any notice of it at all? Don't think about it! The question is whether the best way to get that desirable sort of world is to start out and let consequences take care of themselves.

Now my proposition is just this, with regard to loyalty to your nation. Your nation deserves your loyalty insofar as it serves your religion, and only so far. The Christian religion is founded on this great

idea, that all human beings belong to one family, and on Christian human beings loving each other. I may say that word is very much overworked. "Love" often is very selfish. Sidetrack from life everything that is unholy in mankind and what do you have? Just the spirit of democracy, the spirit of brotherhood; have not you just simply a generally friendly spirit? You have to love people; you don't have to murder them. That is where people trip up. You would have enemies if you went around forcing your ideas on everybody. You want to love everybody. Naturally, the Master used the phrase, because that is the basis of the Christian organization of society, and there is no other respectable basis. Of course, the trouble is that men are drawing lines. I will say I will love everybody that is white, or I will love everybody that speaks English, or I will love everybody that belongs to the Methodist Church, or I will love everybody that is this, that, or the other. Just as soon as you begin to draw those lines, I suggest that you cease to be Christian. I am not a Christian if that is not what it means. I don't want to be if that is not what it means. It is because I find that kind of leadership in the teachings of the Master, and I believe them. I don't think it is true because he said it; I think he said it because it is true. I think it was because he knew it was true that he said it. It did not begin to be true then; it was always true. It is a great, splendid statement of the general spirit of the brotherhood of man. The question has been raised as to whether it will work. It depends on what

you mean. Of course, if it means keeping you alive to threescore and ten, it may not. I don't know whether it will work or not. What kind of world do you want? If what you are after is an American world, an English-speaking world, you will have to revise your statement.

May I ask you if the address that was given to us a few minutes ago might not have been given, without any change except the name of the nation, in any nation in the world? It might have been given in Germany, France, Austria, Russia. May I call your attention to this matter further, a fact that is perhaps overlooked, that only one nation in the world can be prepared? Why was not France prepared? She had numerous armies. She was not prepared because Germany was more prepared. That is all. If Germany had been less prepared, France would have been prepared.

I love America. I love that America that made the great statement that governments exist by the consent of the governed. I love the America that believes in that kind of stand which is represented in the great words of our Declaration of Independence and our Constitution. I believe in America, her great ideals generally.

If foreign propaganda exists, our secret service should hire a hall in every city of America wherever they find any Bolsheviks, and invite them to speak and have everybody come out and hear their propaganda. Democracy is like gunpowder. It is dangerous for you to shut it in. It is harmless if you leave

it out in the open. If there are any Bolsheviks in your part of the world, see that they get a hearing. If there are any anarchists, see that they get a hearing. It is more dangerous to have them working in secret than in the open. Unless democracy is a fundamental mistake, propagandists, as long as you give them a chance, can make no headway against it. I have little sympathy with trying to shut anything up.

Let me just say another word about this matter of war as a failure. One is the inevitable deterioration that comes with it. Concerning the race question, have you ever figured out how many ancestors you had? I did once. You have two parents and four grandparents. You had a million ancestors a thousand years ago, and a billion two thousand years ago, and there were only about a billion people in the world two thousand years ago, so you are descended from everybody in the world two thousand years ago. Don't worry about the distinctions of race. If you are inclined to go wild about the mixtures of race, look at the facts about the mixed people in Europe, and the mixtures of people in America.

It has been a wonderful revelation to come here and find leadership that I believe is coming to your people all over this great country. I am ready to recognize that we, of the Society of Friends, are a back number. We are ready to give place, hand over the standard to a lot of fine young people who will take it up and go forward in faith, nothing doubting. It is a great thing to have that experience. I am grateful to you for giving it to me.

QUESTIONS ASKED DR. HOLMES

Question: "Do you think America should reduce its army, whether or not the other nations do?"

Dr. Holmes: "I find that difficult to answer, because what is the use of saying they should if they won't? I think, personally, we should, all of us, exert ourselves as fast as possible to get rid of military establishment and military dealings with other nations. I don't think it makes much difference whether you have 50,000 or 150,000 men, or so many ships. It is the spirit that is important."

Question: "In an actual case of intervention, if the men of the nation were pacificistic, just what would they do to protect themselves and the country?"

Dr. Holmes: "You are again raising a theoretical question. We are in a favored position. There is no nation in the world that would attack America, therefore we do not meet that very difficult status. No invading force could possibly land on our coast. May I call your attention to the fact that no invading force ever landed on the countries of Europe. You could make both of our coast lines absolutely invulnerable, so it would be impossible for any force from Europe to invade it, if you mean merely invasion."

DISCUSSION BY STUDENTS ON 'WAR'

Various phases of the war problems were discussed from the floor when certain resolutions were considered. Some points of view are worthy of report:

Mr. Anderson: There is not anybody here advocating war in any form, but there are certain people here who absolutely oppose saying that the church shall never bless another war. There are certain reasons for that. I personally would object to taking certain drugs into my system, but when I am at the point of death and morphine will save my life, I will take it and bless it. There are certain definite ideals that have been intrusted to us, and for us to say that we will not bless or sanction war is absurd and ridiculous. I wish to read the statement of Bishop Nicholson on that: "I believe that war is a crime and preventable. I believe that it is the prime business of the Christian church to make future war impossible. Men should be elected to office, and programs of education adopted in an effort to secure the peace of the world. If, however, the flag is fired on I will be in the forefront of those demanding its defense."

I put this up to you. Aren't you going to defend ideals as truly Christian as any ideals ever trusted to any people? The trouble comes in misquoting the Bible. You can read the Bible and, by a little misquotation, make it mean anything. First principles must be upheld over and above any secondary principles.

Delegate: We came here to get at these principles and decide them. We ought to try to decide them according to the principles of Jesus Christ. I wonder if the principles of love, as set forth by the life and death of the Master, will allow us to go on record at any time as favoring war. I wonder if that spirit and

principle of love would make it necessary for us to say that war is unchristian. That is all we are saying here—that it is unchristian. It simply says that we will not bless or sanction war. It does not say that individuals may not take part in war, but it just condemns war as an unchristian thing. The principle of love which, to my mind, is the primary principle set down by Jesus Christ, the principle of love and life, is against war.

Mr. Harrison: It seems to me it is very important to differentiate between personal patriotism and Christianity. Let us not drag the name of Jesus Christ into war. If we are going to fight as brutes, let us fight as brutes and not as Christians. Let us put the name of Jesus Christ above the domination of the modern war system. The church will take this to mean that, as far as individuals are concerned, they can go to war and fight like demons, if they want to.

Mr. Hardy: I would like to say a few words on preparation for war. I don't believe a great majority of the students that take part in military organizations in the various colleges are taking part in the sense of preparation for war, but for the prevention of war. Suppose the other nations prepare for war, shall we go unprepared and let them come on us whether for conquest or not? We have to take the stand on that matter, and preparedness is the only recourse until the other nations agree to disarm, or agree to cease preparations.

Mr. McClakey: It has been stated time and time again that the ultimate purpose of military training

is victory in battle. If that is not a contradiction of the previous speaker, I don't know what it is. We are here to try to do what Jesus would do. I am a member of the R. O. T. C. because it is forced on me, and I believe if you go into any R. O. T. C. unit you will find that every one of them believes they are preparing for war.

Mr. Edwards: It has been stated that the purpose of this military training in our colleges is to train the men physically. I have no statistics, but I am safe in saying if one-half of the money that is devoted to this R. O. T. C. were spent in athletic equipment we would get much better physical training.

Mr. King: We are arguing two extreme conditions. While I am an extremist—I admit it—I won't say that a man who wants to be in the army is unchristian. I think we should take a moderate position here, a middle position, and simply say we don't believe military training should be compulsory. As it is today at Northwestern, where the R. O. T. C. is voluntary, students were dismissed from drill to vote the delegates to this Conference. Northwestern University is getting large sums of money from the Methodist Church, and we have voted that the church shall not sanction war, which includes financial as well as military matters. I know wherever the R. O. T. C. is, it is an influence for militarism. They talk about the next world war in the terms of a war with Japan.

RESOLUTIONS ON 'WAR' ADOPTED BY THE
CONFERENCE

COUNCIL OF CITIES RESOLUTION ENDORSED

Be it resolved,

That we, the delegates of the Methodist Students in the Colleges and Universities of America, assembled in convention at Louisville, Ky., April 19, 1924, endorse as our own conviction the memorial adopted by the Council of Cities, meeting at Pittsburgh, Pa., February 27-29, 1924, which reads as follows:

WHEREAS, We as a group of ministers in attendance upon the Council of Cities held in Pittsburgh, Pa., February 27-29, 1924, recognize that war is the most colossal and ruinous social sin that afflicts mankind to-day; that it is utterly and irremediably unchristian; that it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; therefore, be it *resolved*, That we declare our sincere repentance for past ignorance of, or lack of faith in, Christ's high ideals and methods of fighting wrong, and that we memorialize that General Conference of the Methodist Episcopal Church, meeting in Springfield, Mass., May, 1924, to declare for an unalterable opposition on the part of our church to the entire war-system—economic exploitation, imperialism, and militarism; to call upon the government to coöperate with our nations in organizations looking toward world peace; to inform the government that our church can take no part in any movement toward war, but that we dedicate anew our life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be practiced.

WAR MEMORIALS TO GENERAL CONFERENCE

WHEREAS, We realize that war is the greatest of all crimes, because it includes all crimes.

WHEREAS, We have seen that war is self-defeating as it fails to accomplish its own purpose;

Be it resolved, That we, the official delegates of the National Conference of Methodist Students

1. Memorialize the General Conference of the Methodist Episcopal Church, North and the Methodist Episcopal Church, South, that the church, as such, shall never again officially bless or sanction war.

2. That we memorialize the General Conference of the Methodist Church, North and South, to bring their influence to bear on the President and Congress of the United States, in joining the World Court or entering the League of Nations, or any substitute which will help to overcome the present status of international chaos, and which will substitute legal methods for physical force.

3. That we call upon the church to urge the United States to take immediate steps through international organization towards the outlawry of war.

4. That we as individuals, in entering our life work, seek to eliminate, directly or indirectly, any of the causes or forces leading to war.

MILITARY TRAINING IN COLLEGES

WHEREAS, The ultimate purpose of military training in our colleges and universities is preparation for war, and,

WHEREAS, The psychological influence is detrimental to, and not in harmony with, the Christian attitude of mind, and,

WHEREAS, Military training is a positive contradiction to the teachings and principles of Jesus, and,

WHEREAS, The physical benefits accrued from military training can be provided by other methods of physical training. Therefore, be it

Resolved by the National Conference of Methodist Students assembled in Louisville, Ky., April 18-20, 1924, that we urgently recommend to the Methodist Church that it immediately set as its aim the abolition of military training in all its colleges and universities.

VOTE TAKEN ON WAR QUESTIONS

To determine the attitude of the students on main questions of war and preparedness, a census was taken on four questions with the following results:

1. "I believe that a program of preparedness is an effective method of preventing war and should receive my support."

Yeas, 31; nays, 197; non-committal, 99.

2. "I believe that widespread education against war is an effective method of preventing war and should receive my support."

Yeas, 331; nays, 0; non-committal, 3.

3. "I believe that international organizations, such as the League of Nations and the World Court, should be supported as solutions to the war problem."

Yeas, 304; nays, 2; non-committal, 14.

4. "I believe that all war is wrong and unchristian, and for myself I will not participate in it or sanction it."

Yeas, 79; nays, 106; non-committal, 141.

VI

Public Opinion

EVENING SESSION SATURDAY, APRIL 19

PUBLIC OPINION IN THE COLLEGES

By Water Mueller, Editor, "Student Challenge"
Northwestern University

COLLEGE public opinion is the product of the same factors which create public opinion everywhere, and yet it has its distinctions. The very nature of college life makes the distinction. There is nothing in the world quite so provincial as the average college—especially the average small college or denominational school. The more religious and erudite the institution, the more abstract and isolated are its interests and the more cramped its thinking.

A certain body of traditions and habitual methods of thinking becomes the heritage of the freshmen at every college. He soon learns that green caps, fraternities, class elections, football victories, and week-end parties are things to be prized above all others in life. He begins very early to conform to the standards and with several thousand others becomes a typical college boy. Having accepted the standards, he becomes an intellectual "robot", impervious to the disrupting influence of new ideas. And the college newspaper is an important instrument in reinforcing

traditional thinking and in upholding the inviolable customs of the campus.

However, in addition to the usual run of college satellites, there is on every campus a small group of independent thinkers.

It is the relation of this stimulating minority to college public opinion in which we are most vitally interested.

It is probably only the heretics who are aware that such a thing as public opinion exists because they are the only ones who come into conflict with it. In the face of public opinion, the minority clamors for liberty and freedom of speech. Liberty for them seems to be the end of life—the *summum bonum* of existence.

The classic doctrine of liberty consists of absolutes, but what every theorist of liberty has meant to say is that certain types of behavior and classes of opinion hitherto regulated should be somewhat differently regulated in the future. What each seems to say is that liberty is the highest and most sacred trust of life, but a limit is soon reached and we are reminded that we are listening to finite men pleading a special cause.

Liberty consists in securing freedom for the discussion of your own cause, and inasmuch as the force of the restrictions of the majority outweigh the protests of the minority, we always have an arbitrary determination of the limits of free discussion. The non-conformists should remember that liberty is the name we give by which we protect and increase the

veracity of the information upon which we act. Therefore, liberty is not so much permission, as it is the construction of a system of information independent of opinion. We shall accomplish more by fighting for truth than by fighting for our theories.

The cardinal fact in the suppression of new ideas is the loss of contact with objective information. Since the war there has been no free play of public opinion. Newspapers have come to believe that their highest duty is not to report but to instruct, not to print news but to save civilization. Editors and college editors have elected themselves "defenders of the faith," champions of the holy empire of traditional opinion.

There can be no liberty for a community which lacks the information by which to detect lies. When men have lost their grip upon the relevant facts of their environment, they are the inevitable victims of agitation and propaganda. The jingoist can thrive only when his audience is deprived of independent access to information.

It may be bad to suppress a particular opinion, but the really bad thing is to suppress the news. When freedom of opinion is revealed as freedom of error, not much enthusiasm can be stirred up in its behalf.

What the college press is doing to suppress freedom of opinion, is clear in certain well-known instances.

At the University of Wisconsin a paper called the "Scorpion" was started by a group of students as an independent organ of political opinion, not to be censored by the faculty of the university. The

editors intended to agitate against compulsory military training. They hoped to promote a spirit of anti-militarism and international good-will among the students of Wisconsin. They wanted to bring back to this school the honor system of examinations, which had been tried and failed. They desired an independent, uncensored publication to expose cases of favoritism and unfairness, which they believed existed in faculty discipline and social control of activities. They expressed themselves in revolt against the extreme attitude of paternalism and autocracy assumed by the administration of the university.

The University of Wisconsin is located at Madison, where the State Legislature meets also. There were at that time a group of Socialists in the State Legislature, and when they learned that the university was trying to suppress a liberal paper that was not being sold or circulated on the campus, they arose in arms and assured the editors of the outlaw paper that they might continue without fear of expulsion from the university.

The administration made a lame defense by saying that there never had been censorship of political opinion on any other student publication. Upon which the student editors promptly replied that the editors of these other publications never had the nerve to cross the political opinions of the faculty. They added, it was their experience that students of independent opinion did not, as a rule, get on the staffs of student publications.

The student from Wisconsin who furnished the facts for this account in the "New Student," stated defiantly in his conclusion, "There is now absolute freedom of speech and press at the University of Wisconsin, thanks to public opinion and the insistence of the State Legislature. Our students might invite Emma Goldman, Bill Haywood, Trotsky, and Debs to speak on the same day, and the university authorities would be powerless to stop them." Lo, the kingdom of heaven is at hand!

It is interesting to note in this connection that at the University of Michigan the local branch of the League of Nations Non-Partisan Association recently requested the use of Hill Auditorium for a speech on the League of Nations by former Attorney General Wickersham. The request was denied on the ground that all university buildings at Ann Arbor had been closed for years to discussions dealing with partisan politics. One professor made the statement: "I agree with the regents. It is an unfortunate step, but necessary. For if Mr. Wickersham were allowed to speak, they would have no valid excuse for excluding the first jackass of a crank who came along and tried to air his views." One facetious student remarked that the learned man seemed to question his own powers of teaching students to discriminate between jackasses and statesmen.

When a daily newspaper leaves the realm of reporting concrete, verifiable facts and ventures into the realm of interpretation and explanation, its processes of standardization and routine are factors which work

for inaccuracy and misrepresentation. Truth suffers at the hands of men who make snapshot judgments and do not possess the ability nor the patience to make a critical judgment if time permitted.

It is sometimes difficult to distinguish whether misrepresentation is due to error or to evil intent. One of the most flagrant cases of misrepresentation in college publications has occurred recently on the campus of Northwestern University. The editor chose to make himself the seat of reaction and intolerance, the defender of the faith once and for all delivered unto the Evanston Post of the American Legion.

A well-known authority on public opinion has made the prophecy that in some form or other the next generation will attempt to bring the publishing business under greater control. What these forms of control shall be is not yet for us to say. But if we are serious in believing there ought to be something done towards securing an ethical journalism, the place for us to begin is where we live. The inspired minority stands some show of coming to grips with this problem and probably getting soaked good and plenty before we come to a solution. After all the talking we have done about the willingness of youth to face the problems of the world, it won't matter very much what we say if we aren't willing to start out now hunting for trouble. We had a stirring talk yesterday afternoon that made our blood run hot for the fray. But immediately following his speech, when a definite proposal was made concerning the re-

shaping of an archaic amusement clause, somebody got cold feet and warned us to be careful of what the newspapers would say. If we have something we believe in, and we are sure we believe it, let's say it. Never mind public opinion. Let's quit being the dupes of public opinion, and help make a little of it.

SMALL TOWN NEWSPAPERS

Howard Marlatt, of Boston University, spoke interestingly of the methods to be followed in securing publicity for churches and religious subjects in the newspapers of small towns and villages.

THE INFLUENCE OF PROPAGANDA

*By Charles W. Wood,
of the New York World and Collier's*

The first thing I learned when I went into the newspaper game as a cub reporter was the definition of news. You have probably heard it in a different way but this is the way I got it: If a dog runs down the street and bites a man, it is not news; but if a man runs down the street and bites a dog, it is news. Or, you may have heard it this way: If a dog runs down the street with a tin can tied to its tail, that is not news; but if a dog walks down the street with a tin can tied to its tail, that is news. Most American papers have been built upon that definition. It really means that that only is news which is out of the ordinary and the significance of which cannot be determined. That is, dogs generally are not news; it is only the particular dog with the paralyzed tail.

It has to be something very unusual in order to be news.

It takes three years to get anything from Russia because the newspapers are all so busy telling the story about the nationalization of women. It makes a whole lot of difference which way you go at the question of news. I had to reject those definitions and a great many newspaper men have had to reject them; and we have come to realize that news is nothing but the story of an action of those forces that are changing human life, and when you have that definition of news you have the attitude of the scientist. When you have the other definition of news you necessarily have the attitude of the propagandist. The scientist, the man who is sincerely observing the forces that are changing human life to find out how they are working, wants above everything else to fit the story to the facts, whereas the propagandist wants to fit the facts to the story. The scientist wants to understand, the propagandist wants to misunderstand. If you want to know the difference between news and propaganda, you have it right there. Examine any of your newspapers, read the editorials. Are they examining the facts in order to reach a conclusion, or have they started with a conclusion and brought in a lot of window dressers?

Better yet, examine your own mind. Public opinion is made up of identically the same material that private opinion is made up of, and every one of us has a mixture of science and of propaganda. I have been trying to find some way in which we could really tell

the difference. I am going to suggest a formula. If it does not work in all cases I want you to reject it, but I have tried this formula in a number of cases and I have tried it on propaganda. If there is a statement which does not admit of any disagreement because it is demonstrable, that is news. If there is a statement that does not admit of any disagreement because it is based upon an attitude too sacred to be questioned, that is propaganda. Haven't all of us got something forming our private opinions which is based upon an attitude too sacred to be questioned? Examine the propaganda we are most familiar with to-day, the propaganda of patriotism. I am not saying anything against patriotism. I just want you to put it in its proper place. Is it the truth as scientists understand the truth or is it propaganda? Do we say to our children in the school, "Find out if you can what is the greatest and most glorious country on earth"? No, we tell them right at the start that one certain country is the greatest and most glorious on earth and then we tell them that it is wicked and disloyal even to suspect anything different. It is disloyal and wicked even to ask the question. Why? It is propaganda; it is public opinion based upon the idea of patriotism, which is too sacred to be questioned and which, they tell you, it is disloyal to question, which you fellows have been running up against here and on your campuses.

That is not the only propaganda. There is the propaganda of theology. How does it make you feel when somebody ridicules your religion? Does it make you

angry? Does it get you excited? Does it make you deny? If you have real truth, you have no need to worry because somebody laughs at it. If you have the truth as truth is understood to-day, you have absolutely no need to hide behind a cloud of reverence. You can demonstrate that. But if you *cannot* demonstrate it, if your religion is something that will not demonstrate, will not work, it is something too sacred to be questioned. It is that propaganda of theology, and that propaganda of religion that you, who are trying to find the real news of to-day, are up against. I am not talking about the outside world but about our own minds in this matter, and unless we can understand how our minds are made up we are in a poor position to understand the social forces about us.

I would like to go through a whole lot of other propaganda, the propaganda of morality, for instance. Is morality demonstrable or is morality too sacred to be questioned?

Then our great American propaganda of success. I would like to talk about that. The magazines are full of it. We cannot be one-hundred per cent American unless the whole hundred and eighteen million of us get ahead of the rest. Propaganda is not the only force at work in society. Certain things have happened. People have discovered certain things that happened regardless of propaganda. Scientists discover things that don't require any loyalty whatever to stand by. If it requires a tremendous lot of loyalty to stand by what you believe,

I, as a newspaper man, question the value of your belief. It required no loyalty at all to believe after it was once discovered that steam expands when it is heated. It required a good deal of faith and vision to make that discovery; but when it was once discovered, it didn't require any loyalty to believe it. Why? Because it was a demonstrable fact! And because it was a demonstrable fact, the people who discovered it went ahead without any political act and created a new civilization. There is truly no such thing as Democratic steam or Republican electricity or Christian education. I want you to think about that. Christians I know are pioneers and leaders in the education of the world; but they are educators only so far as they go after *the truth*, not any particular brands of truth.

You cannot refute the truths about Jesus that have been demonstrated. What are they? I never could see that Jesus was a propagandist of any sort. Certainly he was not in politics and he was not a "patriot." He rather ridiculed the particular idea that his particular nation had been all that was good in the world. He did not preach a moral system and he didn't devise one. But when people came to him with questions regarding justice he showed by his consideration of all such questions great spiritual truth. When Jesus discovered certain things and made them known there was the greatest news story that ever broke in this world. He discovered, for instance, man is not at all the creature he had always been assumed to be. We assume that man was an acquisitive being

who was so created by nature and that he remained so under any and all circumstances, and that therefore the one supreme idea in the world would be to establish justice between man and man. But Jesus discovered that man was not that type of being at all. He discovered that man is the child of the Creator, that man belongs to the creative family, and that therefore he cannot function according to the concept of an acquisitive society. Therefore Jesus set forth a formula of life that was suitable only to and for creators: "Take no thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed. Lay not up for yourselves treasures on earth where moths and rust do corrode and where thieves break through and steal." All of those things are contrary to the former concept.

Now, may I make one comment on this Conference? That was an inspiring discussion about war this afternoon. One of the greatest privileges I have ever had in my life was to listen in on that discussion. In that discussion I thought I saw, too, a good deal of concern as to whether a particular resolution would pass or not. Perhaps I did you an injustice in assuming you were concerned about that. I did not care a cent about whether the resolutions passed or did not pass. But I did feel the greatest joy that it has been possible for me to feel since the war to realize that the young people of America, representing the church of Jesus, have begun to question war in the way that they questioned it to-day. If you find out what war is there will not be any more. War cannot exist

except upon propaganda. Jesus not only told us that man is the child of the Creator, but he told us also how we might emancipate ourselves and come into the Kingdom which man should inherit; and he told it in these words: "Ye shall know the truth and the truth shall make you free." I can only paraphrase that by saying, "Ye shall learn the news and you will be free from the ancient propaganda too sacred to be questioned which has kept us in slavery heretofore."

THE RELIGIOUS PRESS AND PUBLIC OPINION

By Lewis O. Hartman, Editor of Zion's Herald

A Methodist Bishop is reported recently to have said that what we need in the church is a newspaper that will stand guard over the church without any criticism. If it is permitted to me to disagree with him I should say that that is exactly what we do *not* want in Methodism. I was very much interested in Mr. Wood's discussion of news and propaganda. I feel sure that as I apply this public opinion to the rules of periodicals I may be permitted to make a distinction between what you might call true and false propaganda in the sense that I think the good news of the Kingdom which is true can be spread and should be spread, and we should use every effort possible to make it prevail in the world. In this sense I think propaganda is justifiable.

My theme is, "How is the church responding on this whole matter of molding public opinion?" What are we doing with this task?

I propose very briefly to consider this subject under three heads.

First, the present situation with regard to our religious periodicals.

Second, some of the causes that have brought about the situation.

Third, the opportunities presented in this hour towards the religious press of America.

What is the present situation? There are many things that could be said about the press and the journals; but I think we are here to look into the facts of the problem and see if possible where our shortcomings are, if possible find where they can be relieved.

Let me point out the sin of *pettiness*. Every religious editor is frequently beset by men wanting to get something into the paper, and often we put into the paper items regarding personal achievements that could scarcely be considered as news in any sense of the word to the large body of the public. It is the temptation of *pettiness* that frustrates the spreading of the news of the Kingdom.

Then there is *distortion*. How great is the tendency to play up and distort facts about the mission fields. Some people seem to think the way to get money for this enterprise is to play up the terrible things about those fields. Take the child marriage in India. How that has been worked in the religious world for the sake of the collection! We ought to know by this time that in most instances the so-called child marriage is simply betrothal. It is not anything near as awful as it is pictured. In my travels in China I had to go to a great deal

of trouble to find a pair of shoes worn by a foot-bound woman, and yet that is always played up. That is distortion and it should find no place in the religious press any more than in the secular press.

But let me hurry on and talk about a policy for our religious papers.

A feature of the present situation is the tendency on our part to emphasize *followship* rather than leadership, to take the tone from the general public, to print what the subscribers want.

What we need in Methodism is not so much followship as leadership.

What are the causes that have led up to the present situation? In the first place consider the machine. What is our business? To preserve a great church as an institution? Is that our business, or to use the church as the means for the upbuilding of the kingdom of God? In too many cases we make the machinery the end instead of the means. We know that that thing happens; no matter whether it happens in the pulpit or in the religious press or wherever it happens, where that thing happens you are going to have paralysis and after awhile deadness and inactivity.

Now I might as well go on and touch on *ecclesiastical politics*. This is also part of our trouble. When men have to depend upon votes, you know what the tendency is. I am not offering a cure but I am talking about the causes of it. You must keep your eyes on ecclesiastical politics when it comes to the religious press.

Then there is the *line of least resistance*. We are all

afflicted. We are all lazy and it is so easy not to encounter any controversy. It is so easy not to enter into any great controversy, which is going to mean new life for the people and for the church.

What an opportunity there is now! It seems to me that we have the most tremendous opportunity in this world now that we have ever had confronting the religious journals. What are the secular papers? Look at them! Perhaps I am a little too wrought up to pass a good judgment. Perhaps I am prejudiced. But I have been in Russia; I have met those Bolsheviks. I have talked to them. I have talked to officers of the state. I was present when Trotsky made his speech last May day. I mingled with those people and I came back home and read newspapers and never in all history was there such distortion of the truth as in the papers of the case of Russia. Wilbert Thomas was with me in Russia. We went to several places together. And he said to me, "Disbelieve ninety per cent of what you see in the newspapers about Russia." So that when you consider that as the state of the secular papers you will see something of the opportunity for religious journalism. I am coming to the place that all I believe in the secular papers is the weather reports; because, while they are not always true, I know there is no Democratic weather or no Republican weather. There is no Roman Catholic weather or no Protestant weather. I know there is no capitalistic weather and no proletariat weather, and when I read it in the newspapers I believe it.

These religious journals have a tremendous power. Don't think of them as just having a little fifteen or twenty thousand circulation. Those papers are scattered throughout the country. The people read them and they spread everywhere.

A great deal has been said in this Conference about peace. If all the religious newspapers were to stand up squarely on this matter of peace and denounce war as it should be, the thing would be wiped off the face of the earth.

RESOLUTIONS ON PUBLIC OPINION ADOPTED BY THE CONFERENCE

COLLEGE JOURNALISM

WHEREAS, The college and university student newspaper and its editorial page, if well written, is one of the strongest potential powers among the students in our institutions, and,

WHEREAS, University papers and their editors should be leaders in the maintenance of free speech, in the observance of law and order, in the presentation of unbiased and unprejudiced news accurately written, in the creation of sentiment against war, race prejudice, and any other form of intolerance through the editorial columns, and,

WHEREAS, We, as Christian students, believe that there is need in our colleges for an ethical journalism,

Therefore, This National Conference of Methodist Students calls upon every college and university editor to aid with his best effort in the achievement of these things which we believe will make for an ethical journalism;

Further, That a copy of this resolution be sent to every college and university editor in the United

States, at present in office, and to those who will be in office next year.

CHRISTIAN NEWSPAPERS

WHEREAS, There is dire need in America for newspapers which will strive to print the news as it corresponds with the facts without misrepresentation or misinterpretation;

Be it Resolved, That this convention of Methodist students memorialize the General Conference of the Methodist Episcopal Church to take steps itself or coöperate with other Christian bodies in publishing a newspaper, or chain of newspapers, which will present truthful news to the American people in a fearless, unbiased, and impartial manner.

TOLERANCE

WHEREAS, many survivals of the war hysteria are manifest in certain portions of the people, the press, and civic organizations, as has been forced upon our attention by recent outbursts of intolerance; and,

WHEREAS, The problems of the world place a demand upon the future leaders of the church for clear thinking and complete liberty of expression, and,

WHEREAS, We believe that it is the business of the church to create a conscience for society and its organizations, and not, in matters of moral principle, to take orders from society;

Therefore, be it resolved by the representatives of the Methodist students in the colleges and universities of the United States, assembled in convention at Louisville, Ky., April 19, 1924, that it is the duty of the church at all times to defend the liberty of speech and press which is endangered by criminal prosecutions for mere expression of opinion, and that right of the individual must be defended in obeying his own conscience when called upon to participate in

any movement which will generate a spirit of hate, and lead men to fight and to kill.

STANDARDS OF JOURNALISM

Be it resolved, That we, the representatives of the Methodist Students of America, because we deplore the difficulty of getting an accurate account of events through our public press, go on record as favoring a reorganization of the press to remove this difficulty; and,

Furthermore be it resolved, That in order to bring this about we go on record as:

1. Advocating a consistent and persistent program of public education which shall raise the standard of news demanded by the public.

2. The creation of an ideal of service in the journalistic profession which shall encourage accurate and intelligent presentation of current events.

ACCURATE NEWS

Be It Resolved, That we, the representatives of the Methodist students of America, because we deplore the difficulty of getting an accurate account of events through our public press, go on record as favoring a reorganization of the press to remove this difficulty; and, furthermore be it

Resolved, That, in order to bring this about, we go on record as advocating

1. A consistent and persistent program of public education which shall raise the standard of news demanded by the public.

2. The creation of an ideal of service in the journalistic profession which shall encourage accurate and intelligent presentation of current events.

VII

Conference Sermon

EASTER SUNDAY MORNING, APRIL 20, 1924

THE RESURRECTION OF JESUS TAKING PLACE TO-DAY

By Rev. Halford E. Luccock, New York City.

Text: "*She runneth therefore.*" (John 20. 2.)

SHE could not help it. The fact of the resurrection struck the mind of Mary with a force that carried her along as though she were a projectile hurled from a gun.

It is no accident or mere coincidence that every story of the resurrection in the New Testament is the story of a foot race. When we bring them all together we have a swift succession of foot races. The thrill of the glad news was so overwhelming that it set everyone who heard it running.

The finest picture of the first Easter which the imagination has ever conceived is not a picture of the empty tomb or even of the risen Christ. It is the picture of two faces; the faces of Peter and John as they raced to the tomb. Into their strained and eager faces seems to be compressed the trembling hope of the whole world.

Those Easter foot races of the disciples well portray the most significant fact about the resurrection; the

fact that it brings a new impulse and movement into human life. That was what happened to men on the first Easter morning. When the realization of the victory of Jesus over the powers of darkness swept their minds, they broke into an exuberant run. This morning, as we think of these things, may we not get some of the apostolic thrill that took hold of Mary and Peter and John. As we go out from this place to take our place at the tasks that have been before our minds, may we not go out with a new energy and a new momentum, for we do not go on a solitary enterprise, but behind us is all the force of a Christ whom no power can bind.

Good news simply cannot walk! The word "marathon" suggests to us not so much the battle of Greece, as the runner who sped forty miles with the news, well content to drop dead at the end if he could but gasp out the word "victory."

The first word of the risen Christ, "Hail!" expressed the chief point in Christianity. We should never forget that the chief point in Christianity is its exclamation point. Jesus put a tremendous exclamation point into human life, and it is a tragedy when we allow it to drop out. By the exclamation point, I mean the glowing, conquering, invigorating mood; the feeling that in Christianity there is something so tremendously big, so immeasurable in its power and possibility, that we cannot think of it or mark it with anything but an exclamation point.

It is a tragedy that so often the Christian faith is wrongly punctuated. Sometimes it is punctuated

with a comma. Several years ago, a little girl was speaking of her grandmother who was very sick. "She is in a bad way," said the little girl. "She has passed into a state of *comma*." She *was* in a bad way. Anyone who goes into a state of comma is in hard luck. They have not exactly come to a full stop, but they have passed into a state of suspended animation where everything is marked with the paralysis of a pause.

Frequently our religion is marked with a question mark. Now, there is something fine about having a good supply of question marks about us. I hope your supply will never run out. Out of the joys of living in these days is that there are so many things that we do not know.

Henry Van Dyke says that a very good motto for the present age would be a shield on which were pictured a question mark rampant over two bishops dormant, with the motto, "Query." Yet there ought never to be a question of the fitness of Jesus for the leadership of the world or the adequacy of his gospel for the redemption of the world.

We think this morning not only of the first Easter dawn, nineteen hundred years ago, but I would also wish we might feel to the full the thrill of the fact that we ourselves to-day are living in the dawn of an Easter morning. To-day Jesus Christ is coming out of every tomb in which men have laid him away, and is walking down the highways of life among men. Let us look at some of the sepulchers out of which the living Christ is breaking.

1

Christ is coming out of the tomb of the church and its creeds in which he has been interred. It is a strange thing to say that Christ has been laid away in the mausoleum of the church, and yet it is profoundly true. It is a very common thing to make mausoleums out of churches. You go through cathedrals in Europe, and inside of the church you find that you are in a graveyard. You pass down the aisle and there are kings to the right of you, and kings to the left of you, all in their graves. It is all right to bury kings in a church. It is all right to bury most of them anywhere you get a chance, but a church or a cathedral is no place to bury Jesus Christ, because he ought not to be buried anywhere. But the face of the Master has been so often wrapped around with the winding sheets of philosophical and theological creeds that it has been hard to recognize him. As plain people have tried to find him amid the labyrinths of a theological maze, they have cried out, "They have taken away my Lord, and I know not where they have laid him." The traditional figure of Christ has become almost as mummified as Tutankhamen. But in the words of the old Easter hymn,

"Up from the grave he arose,
With a mighty triumph o'er his foes."

Jesus is coming out of the restricted prison of the church and is moving into the midst of the thronging, throbbing life of men. We are realizing to-day that

our God is the God of everything, or he is the God of nothing. Christ is not only the Christ of the church, but of the factory, the mine, the skyscraper, and the lamp post as well. We see some very sad things when Christ is separated from daily human life. When men think of Christ as belonging in church but nowhere else, sometimes when they face a clear-cut ethical and moral issue, they dodge around the corner and hide behind the pitiable evasion, "I am not a theologian," as though Christianity were something that had to do with theologians. We ought to remember that our faith is not one once delivered to theologians but once delivered to the saints; that is, to people, to folks, struggling with the problems of everyday life.

Easter Sunday a year ago I saw an impressive procession coming out of the Cathedral of St. John the Divine, a procession of men in ecclesiastical gowns, singing Easter carols; but I can see just as clearly this morning a far more wonderful procession. It consists of just one figure, the towering figure of Jesus. He does not wear any flowing ecclesiastical robes, but is garbed in the garments of a work-a-day world. He is moving out from the church into life. He walks down Broadway, up Main Street, across City Hall Square, going into every by-way of life and bringing with him abundant life.

2

Jesus has been laid away in the mausoleum of the status quo of the economic and social system. Just as the privileged lords of Jerusalem, Pilate, Herod, and

Caiaphas sealed Jesus up in a tomb, so the grand dukes of the earth to-day have laid away Jesus where he cannot interfere with their business. That neat and orderly tomb has been frequently called, without a trace of sarcasm, "Christian civilization." Everything was much safer for the powers in Jerusalem with Jesus safely buried. They gave orders, "This tomb must never be opened." It was so much easier to get away with the loot when Jesus was sealed up. He was a rude disturber. His enemies understood him perfectly. The National Civic Federation of Palestine, and the Jerusalem Defense Society, and the Security League of Judæa had all had their spies watching him. These spies had their reports ready. "He stirreth up the people," they reported. They were right. So they buried Jesus. So the privileged orders to-day regard Jesus in much the same way. They say: "This man is dangerous. Keep the tomb closed. Make it your business to see that Jesus never gets really loose in the world." For hundreds of years men have been trying to keep him buried. They say to the ministers of Christ: "Thus far shalt thou go and no farther. You preach the simple gospel and keep away from business and politics. Talk as sweetly as you want to about mother, home, and heaven, but don't dare to talk about the twelve-hour day in industry, about stock dividends or profit-sharing."

But Jesus cannot be shut in any tomb. He has burst out of the mausoleum and is abroad in the world to-day. He stirreth up the people.

I saw a perfect picture the other day of what men

have tried to do with Jesus. Coming across the State of West Virginia, I saw a wonderful line of peach blossoms that seemed to gird the whole State like a pink ribbon, but here and there amid the scenes of beauty were drab and ugly mining towns, products of the amazing genius which American capitalism shows for sheer ugliness. I never felt so strongly the truth of the old missionary hymn,

“Where every prospect pleases,
And only man is vile.”

In one town, right up against a long row of coke ovens, there was a pathetic little cemetery that seemed to picture the fact that men have buried Jesus alongside of the industrial civilization. The industrial civilization in that particular form, as a great brute that mangles and blights human life, can survive only as long as the spirit of Jesus is shut up in a tomb. When it comes out, the forces that prey on humanity are doomed.

Thank God, this is Easter! The tomb of Jesus is opened; he is going into our complex life to-day—into the steel mill, into the sweatshop, into the coal mine, into the slum, into the cotton mill—and is demanding: “Let my people go. I am come that they might have life, and have it abundantly.”

3

Once more, let us remember that *the first clash between Jesus and the militarism of his day ended with a victory for Jesus in the open tomb.* Pilate said to

the soldiers: "You go to the tomb and see that nothing happens. It must never be opened. Make it your business to see that it stays shut." Pilate knew that if Jesus were liberated, it sealed the doom of Rome, but the iron hand of Rome could not keep the irrepressible life of God in a tomb.

In just the same way to-day, the militarism of our time is making frantic efforts to keep the spirit of Jesus sealed up. It says to all its agents: "Make it as sure as you can that he never gets out. Use any method that comes to hand—lies, slander, invective, blackmail," because the war-makers know that if the spirit of Jesus breaks loose from all cramping conditions, man will see that the spirit of war and the spirit of Christ are utterly incompatible. As you seek to oppose war, you may expect every sort of opposition.

I have only one disappointment in connection with this Conference. I have not heard anybody use the phrase "half-baked ideas." I have missed it, for it is one of my old friends. I remember that at the first word which I ever spoke, one of the elder statesmen in the vicinity said that it was a "half-baked idea." So every proposal you make will be ridiculed as "half-baked." Do not deny it, but thank God for it. Remember that Jesus said that the world would be saved by "half-baked" ideas; that is, by leaven. If we have to choose between ideas that are "half-baked" and those that are "hard-boiled," there is more hope in something half-baked, for in the ferment going on in the mind of youth all over the world there is the most powerful and glorious thing—yeast.

Easter is the birthday of brotherhood. Christ is risen to-day, in the new tide of brotherhood running through the youth of the world.

You all remember the poem of Robert Frost's, which begins:

"Something there is that does not love a wall."

He describes a farmer going out into the meadows in the early days of spring, finding that the stone walls have been toppled over. It was not done by the cattle, or by the storm. It was done by the movement of the earth itself. The very earth hates a wall and rises up to tumble it down. The rumble of the earth which opened the tomb of Jesus on Easter was the ground swell of a new springtime which throws down every wall of exclusiveness which racial snobbishness and national hatred have built. Jesus had no use for fences. He drew men out of little backyards of isolation and led them down the main road as a marching brotherhood. In the light of his spirit, how ugly are our prejudices! What reams of arrant nonsense are coming from the press about the so-called Nordic races! I saw a definition of a Nordic race that is just as biologically scientific as most of the heavy books written about it. This definition was, "A Nordic race is one which can commit grand larceny and get away with it." Study the map of the world some day with that definition in mind. How our heads hang in shame when we realize that on Good Friday of this year, the anniversary of the day when Christ offered up himself for the whole human family, our own

Senate should deny that principle of Jesus and pass a Japanese exclusion bill which violates the spirit of good will.

I heard a story the other day of a little boy who woke up early in the morning and found that his grandmother was still asleep. He went up to the room and touched her shoulder and said: "Grandma! Wake up! The world has begun." I would like to make that announcement in the United States Senate. I would like to shake the members of the Foreign Relations Department gently by the shoulder, very gently, for they have been having a long and deep sleep, and I would like to shout into their ears: "Grandma! Wake up! God's world has begun." It began on Easter morning. We do not go out from this place to face the great issues we have been talking over, on a lonely Quixotic adventure. We go with the giant power of Christ behind us. Life is stronger than death, truth is stronger than lies, love is stronger than hate.

Let us remember that all this betterment of the world begins rightly and necessarily with ourselves. We have no right to expect the world to reach a higher ethical and moral level than the one we display in our daily life. If we are suspicious and distrustful, we need not be surprised if we find the nations are the same way. If the profit motive is still the ruling force in our lives, we have no right to complain that the motive of service does not control in the business world. If on the campus of our own college we display in any degree the snobbish spirit

of clique or faction, we need not be surprised if race prejudice and class prejudice still remain. We have discussed here great world issues. If we do not put into our own actions the principles we recommend to the world, we are like the man in a debtors' prison in England drawing up an elaborate scheme for the payment of the national debt of Great Britain.

Mr. President, I would like to introduce a resolution, and I do not want it buried in any committee. You have all been stirred by the spectacle of a graduating class of the medical school taking the Hippocratic oath, binding themselves to observe a high standard of professional ethics. I wish we might take some such declaration to-day. I would not call it a Declaration of Independence so much as a Declaration of Fellowship. I would not make it hard and fast, but rather in spirit, but I would that we might all join in these resolutions:

"I will never allow anything to crowd out of first place in my life the endeavor to express the spirit of Christ."

"I will never resign the moral captaincy of myself in favor of any crowd, no matter how loud or how large."

"I will never become the slave of any established order. I am through with straight tickets for life."

"I will not put the muffler on my convictions."

"I will not wear blinders. I will look squarely at the world as it is, and will not accept, as my version of it, any Bedtime Stories for Good Little Boys and Girls, syndicated by the powers that be."

"I will not entomb my mind. I will not let it go to sleep. If I might say a word particularly to the girls, I would say, I do not care very much whether or not you keep that school-girl complexion, but I beseech you by the mercies of God that you keep that school-girl mind. I pray you that even should you get married, you linger on for a few years with a mind eager and awake."

"I will not build a wall around my sympathies."

Never have I come to an Easter morning with so strong a feeling, nay, a conviction and experience, that Jesus Christ is alive. I have seen him and felt him in these three days as never before. I have seen him in the watch-fires of a hundred faces as you have faced these issues. May we never slow down into a pleasant walk, but possess an apostolic bound and leap to the end!

VIII

Closing Session

SUNDAY AFTERNOON, APRIL 20, 1924

INVESTING YOUR LIFE

By Dr. Jesse W. Holmes, Swarthmore College

THERE is an old story in the Old Testament that is not read as much as it should be. You are no doubt familiar with it. That is the story of the young Jew, Nehemiah, who came back to Jerusalem with the authority of the empire behind him to rebuild the city of his ancestors. He went out on the hilltop, in the moonlight, immediately after arriving. The Bible story does not tell you just what happened, but I am going to supply it, because it is what was done.

He went on the mountain-top and looked at the chaos of what had been once a city. He found the ruins of the ancient city, and as he stood looking about him on the hilltop, where had stood the city of his forefathers and the temple of his ancestors, he saw once again the place as it had been. Where there was ruin he saw the temple and the tabernacle; where there was chaos he saw the streets of the city themselves.

Then he saw the temple revived again in the city, and he could almost see the smoke of the incense. Because that man could see a thing that was not, he

became a leader of men. He could call together the people of what had been the city and the people of the vicinity, and make them see a thing that was not, and because they could see it, they built it, and the city stood again on Mt. Zion.

Wherever men have appeared who could see a thing that is not, even as vividly as if it were there, then have great leaders appeared in the world. I want you to think of that discontent that is involved in the seeing of a thing that ought to be—not discontent but discontent. We have heard that it is the function of the church to make us contented and satisfied. That is not true. That church fails in its duties that does not leave its members discontented and unsatisfied with the world, not with Christianity, and that does not set before them a vision of the world that should be, so vividly that they go their way as citizens not of the world as it is but as it should be.

It seems to me we should recognize by that pressure on our spirit, by the voice of discontent, the voice and the presence of God; that we should think of it as the voice and presence of God as really as we think of gravitation and electricity, as an underlying fact, not as a figure of speech but as a reality; that you are dealing constantly with the presence of God; that you are asking the guidance of God in this discontent and the vision of the thing that should be.

It is as old as Christianity, as old as government. The man who looks about God's firmament and sees that it is good, but says that it must be better, has the divine feeling and is led by the voice of God. A

man who looked at the roadside weeds and who said, "They are beautiful, but they must be more beautiful," was of the same spirit as those who look about the world of men and in their hearts say: "These things must be better; I, too, must be better and my word must be better; these things must be remade according to my vision; human nature must be remade according to my vision." A man should recognize that this is the voice of God.

There has been too much of this idea that there is a God and going out and trying to find him, whereas we should recognize the divine element as it appeals to us, find God in our own experience, and then recognize him in the experience of others. One who has that divine feeling cannot fail to go back to Abraham when he drew the knife to slay his child, or to Moses at the blazing bush, and feel that God was not a matter of name but a matter of fact.

So we must feel that God is a matter of fact, is an everyday practical matter, that we are in partnership with God. It is one of the most hopeful things I have experienced in all of these years, while teaching in colleges and schools, that this company is so gathered together, so constituted that you can look at the world as it should be, with a kind of buoyant feeling, that you are going out to do the thing as it should be. I like to see you tackle a hard job in that fashion. I like to see you determined to play the game and have a good time at it.

We make artificial difficulties for ourselves. It is easy to go out and put the football across the goal line

when there is nobody there but you; but it is a different matter when there are a dozen husky fellows trying to keep you from it. I have seen the joy in you. You are going to play the game according to the rules the Master set down, and I venture to say you will at least move towards the goal line. I venture to say that with a vision of his noble experience you are going to have a good life, you are going to like it. I like it all.

Do you remember what the tramp wanted written on his tombstone? He had been all over the world and he said that he wanted put on his tombstone, "He went the wide world over and he liked it all."

In thinking about the future of your activities, may I just point out to you one thing? I want to ask you to-night just what are the antagonizing things, the difficulties and the obstacles you are going to meet and have to overcome in getting ready for this great test?

It is not an easy kind of obstacle, as it would be if it were only mountain ranges to be tunnelled, or deserts to be gone over, or forests to be chopped down. Oh, if it were only to seek out the land of heart's desire, how easy it would be! For, although this is the Sabbath, before to-morrow's sun rose, if it were mountain ranges to be crossed, or granite to be drilled through, if it were forests to be hewn down, the axe would be sounding in the forest and the drills would be making their thundering noise in the granite, and the horde of men would be piercing the mountains. If it were only seas to be crossed, to-morrow would see

a thousand bows out from the Atlantic and the Pacific, seeking the heart's desire. But no, boys and girls, this is no easy job like that. It is no job like crossing the seas that you have come up against.

Some people say that optimism is saying things are all right as they are. That is not so. Is it not true that when a man says that things are right as they are it means that they cannot be improved on? That is pessimism. Is not a man who says things are not right as they are, but that he can make them better—is he not the optimist?

Do you want to ride after the engineer who says: "This beautiful steel steed does jerk some, and it is true that I have heard some rattles in it, and I know that there are one or two loose screws, and there is some friction, but I am an optimist, I don't notice those things." You would rather ride after the engineer who stops the rattles, who puts a little oil on the friction.

He is not the pessimist, he is the optimist, looking after the things that are wrong to make them right. When a man is not satisfied with his job, he is looking after better ones. Of course, once in a while a man wants to enjoy himself by looking back. But I like the man who is looking forward and trying to improve things all the time. His work is never finished as long as anything is wrong. Mankind is naturally turning towards that kind of man. His job is looking out for the safety of people who have no vision. Remember, where there is no vision they are the people who need us. Those who will not see must be brought out of

themselves and made to see by the man who has the vision.

Then there is conservatism that is for everything that has been. We have to substitute for that, real conservatism, looking at all things and conserving only that which is good and of developing the capacity to know that it is good.

Finally, we have to get rid of cowardice that makes us afraid to try new ways and new things. That is one of the things that is standing in the way. We crawl into our bed at night and we say it is comfortable. We think we are fixed and we don't want to be bothered by trying new things. We are tired. Jesus Christ long ago made the most revolutionary proposal for conditions in this world, amounting to an absolute turning of the old world clear over. It is you who are called upon to set aside these cowardices and these fears, and get on this great and splendid job, setting up the Kingdom on earth as it is in heaven.

Now, many years ago I was at Jerusalem, at the time of the Christian Easter. There is a story that at a certain hour on Easter there is a ball of fire flashes from the sepulchre. When that hour approaches they come by the thousands, and they pack that great tomb. They are standing in the doors and the windows about. When the fire flashes, those that are passing reach out with candles and light them. Each one carries that candle back to light others and others. They don't go back home without holy flame. Each one reaches to his neighbor and lights his light, and there goes out a flow of the flame from the sepulchre

unto God's world. Whenever the flame flares up, as it is here, there will go out in great concentric circles the love of God and the service of man. May God bless you!

THE INTERNATIONAL CHRIST

By Dr. Andrew Sledd, Emory University

Passages from the Scripture and from the Gospels and from the Pauline epistles crowd to the fore, indicative of the breadth and scope of the meaning and mission of our Master. My mind centers on these: "When certain Greeks came to the disciples at the Passover in Jerusalem and said to Philip, 'Sir, we would see Jesus.' It is in the vision of Jesus that we can ascertain his internationalism, if there be any, and find out what it is and what we can do to put it in effect."

Another passage in the same Gospel said: "He came unto his own—his own people, the Jews,—and they received him not, but as many as received him, to them gave he the right—the privilege, the authority, and the power—to become the children of God." It indicates a little obscurely but quite surely the source of his internationalism and the scope of it.

So if you remember nothing else that I may say in this crowded afternoon hour I would be glad if you would remember this passage—that the Greeks came and said they would see Jesus, and the statement of the Master to those who received him.

Whether there is any international Christ, or

whether our Christ is international, are two very different questions. The internationalism of Christ depends entirely on the sort of characteristics of him that we think of. A Jewish rabbi, in the days when these words were written, or in the days of Paul himself, might have contemplated the topic of an international Messiah; or if he was talking to the Greeks, an international Christ. As soon as you begin to prod him by way of definition, you would have found that what he meant by an international Christ was a reminiscence of the old tribal conception of the Deity, of a partial God, and of a peculiarly favored people whose favor should not be diminished or impaired by any process of internationalization of their Messianic conception.

I think you will agree with me that there should be a proper international Christ of that type. You may not be willing to agree, but I think you should, that we sometimes put limitations upon our conception of Christ that stop his international effectiveness.

Is the white man's Christ an international Christ?

Is the legalistic Christ an international Christ?

Is the denominationalist Christ an international Christ?

Is the Christ of this class or the other social class of groups an international Christ?

Is the fashionable Christ an international Christ?

Is the militaristic Christ, the Christ of Bismarck, an international Christ?—could he be spoken of as an international Christ?

Is the capitalistic Christ an international Christ?

The point I want to make is that the internationalism of Christ is conditioned upon the intelligence of our conception of Christ. It is, on one hand, impossible, and on the other hand it is a fortunate thing that a large portion of our authors cannot be international, because their minds are so restricted that they are not fit or worthy of internationalism. I am entirely out of sympathy with the statement of Percy Gardner, who says there is no connection between the Christ of faith and the Christ of history. I differ with him. The Christ of faith must be the Christ of history disassociated from the essential limitation of the first century. Still the Christ of faith is the Jesus of history in his essential need of an exalted place at the right hand of God.

We must go back to Jesus and check up the various interpretations of Christ, each man making Christ according to his own understanding, to find out what we mean really by Christ.

You must find Christ in Jesus, the Carpenter of Nazareth, in Galilee, at once the Son of God and of man. If you turn to Jesus of Nazareth you will find that he was the most remarkable constructive revolutionist who has appeared in the history of human spirits. It is at the point of his revolutionary outlook, as demonstrated in his sundry revolutionary activities, that you will find the secret of his world-wide significance as an international Christ.

He was a revolutionist in the way of religion, as then understood, and, I am sorry to say, as frequently interpreted to-day. He set himself against the tradi-

tions of the elders, against the mere round of rites and ceremonies, against the stately isolation that the Pharisee was practicing, against their whole external interpretation of religion as consisting in ritualistic observance of many details of ceremonials.

I do not know, my dear young friends, how far I ought to go in this matter, but I may roughly say that, for our Master, the mere externals of religion had only a significance insofar as they contributed to something that was of human and social value within the spirits of men and radiating through life and expressing itself in their characters and social conduct.

I saw a picture the other day of a supposed-to-be Indian saint who had pierced his jaw with a fork and then had stuck the end of the fork through another fork so that there were two forks in his jaw. He was slowly and painfully rolling his way for two thousand miles to get to the shrine. When he arrived there, because he had come in that fashion with his jaws painfully pierced and maybe festered, with body worn and wearied, with the dust of a thousand miles of rolling, he should receive a peculiar blessing and benefit from God, whose shrine was his destination. I wonder if some of us think of God in that sort of term. I wonder if some of us think religion is a round of rites and ceremonies that we do not lay more stress on doing something of a similar nature.

Jesus was revolutionary from the standpoint of society. Take his attitude toward the Pharisees. Take Jesus' treatment of the rich man and the poor man. That is a very searching thing for our ec-

clesiastics. I submit to you young people, who have your lives before you, who have the courage of your conviction, that it is fatal to the gospel of Jesus Christ for its institution or members to become servile and fawning sycophants, licking the crumbs that fall from the rich man's table. If there is any place where a man can look into the faces of the wealthy, godless or godly, and tell them the truth, that place should be in the church. Yet we don't do that, not all of us, but we stand with bowed heads.

Do you remember your Juvenal: "When our plutocratic patron says, 'I am cold,' we shiver, and when he sneezes we reach for our handkerchiefs." Take Jesus' attitude, his revolutionary, social attitude, with reference to caste and class distinction which were then doubly entrenched.

Take Jesus' attitude toward women and children. A Jewish rabbi, once delivering a Thanksgiving sermon, thanked God that he had not made Jesus a Gentile or a woman. He would rather be a Jew than a Gentile, and rather be a Gentile than a woman. Last and not least, he didn't want to be a woman.

Sometime ago I heard a sermon preached by an eminent minister who began by thanking God that he had not made him a black man. Do you get that? They put me next to him, and I preached from the text, "*Rejoice not that the devil is a subject under you all, but rather rejoice that your names are written in heaven.*" That is the grounds of Christian thanksgiving. A man who is so wrapped up with the color of his skin and the predominance of the white race

thanks God that he is not a black man. Can that man be a component of international Christianity, or representative of an international Christ? He cannot.

In a word, then, I say that Jesus is international because God is international and Jesus is the incarnate expression of God.

He is international because truth is international, and Jesus brings to light and demonstrates the profoundest truth of a spiritual being.

He is international because human values and human needs are international. So far as I know, in Jesus only do we find this acute sense of human value and human needs. Jesus Christ was the first to bring to light the value of the work of a human soul. What Jesus has done, no man may evermore undo; that is to say, in the spirit, in the mind, and in the teachings and the life of Jesus of Nazareth are the sources of satisfaction for all the needs of all the sons of man.

IX

Committees and Resolutions

NATIONAL CONFERENCE OF METHODIST STUDENTS

LOUISVILLE, KENTUCKY, APRIL 18-20, 1924

Robert F. Chapler, Executive Secretary

EXECUTIVE COMMITTEE—

R. R. Denison, *Chairman*, Allegheny College, Meadville, Pa.
Miss Opal Bailey, Texas Woman's College, Fort Worth, Texas.
R. F. Chapler, Northwestern University, Evanston, Ill.
L. O. Denyes, University of Wisconsin, Madison, Wis.
L. W. Diggs, 520 N. Broadway, Baltimore, Md.
A. C. Floyd, Emory University, Atlanta, Ga.
Miss Marie Francis, 1216 N. Francis, Oklahoma City, Okla.
Richard Hanson, University of Kansas, Lawrence, Kan.
Stanley High, 1516 Commonwealth Avenue, Boston, Mass.
Miss Leila M. Kernkamp, University of Minnesota, Minneapolis, Minn.

G. C. Page, Philander Smith College, Little Rock, Ark.
Walter Rhodes, University of South Dakota, Vermillion, S. D.
Miss Cornelia Sicklelee, Randolph-Macon College, Lynchburg, Va.
John Thornton, University of California, Berkeley, Cal.
R. D. Ware, Wesley Hall, Nashville, Tenn.

GENERAL ADVISORY COUNCIL—

Stonewall Anderson,
Morris W. Ehnes,
Garfield Evans,
D. D. Forsyth,
Chas. E. Guthrie,
C. G. Hounshell,
James H. Lewis,

Titus Lowe,
C. M. McConnell,
Mary A. Randolph,
Warren F. Sheldon,
J. V. Thompson,
S. R. Thornburg,
R. J. Wade,

Ralph A. Ward.

190 THROUGH THE EYES OF YOUTH

ADVISORY FINANCE COMMITTEE—

S. R. Thornburg, *Chairman*;
Morris W. Ehnes, Mary A. Randolph.

ADVISORY ADMINISTRATION COMMITTEE—

C. M. McConnell, *Chairman*;
James H. Lewis, Warren F. Sheldon,
J. V. Thompson.

LOUISVILLE COMMITTEE—

Mayor Quinn, *Chairman*;
W. T. Baker, Frank H. Gregg,
Nannie Lee Frayser, Frederick Hess,
James E. Pearson, Jr.

CONTINUATION COMMITTEE—

P. E. Gundy, Emory College, Atlanta.
Susie Robinson, North Carolina College for Women.
Robert F. Chapler, *Secretary*, Northwestern University, Chicago.
Charlotte Rice, Ohio Wesleyan University.
Mr. McKee, University of Southern California.
Miss Malloy, University of Oklahoma.
C. G. Page (Colored), Philander Smith College.

ADVISORY CONTINUATION COMMITTEE—

Stonewall Anderson, Mary A. Randolph,
Mrs. H. R. Steele, C. G. Hounshell,
Charles M. McConnell, Stanley High.

STATE REPRESENTATIVES*—

Arkansas—Mr. Workman, Henderson-Brown College.
Alabama—Mr. Jenkins, University of Alabama.
California—John Thornton.
Colorado—James G. Holland, Denver University.
Connecticut—Robert F. Bowman, Wesleyan University.
Florida—Gladys Bellew, Florida State College for Women.
Georgia—H. F. Duncan, Emory College.
Illinois—Louis Younger, University of Illinois.
Indiana—H. F. McGlasson, DePauw University.
Iowa—C. H. Munsen, Morningside College.
Kansas—Richard E. Hanson, University of Kansas.
Kentucky—Marvin Glenn, Kentucky Wesleyan College.
Louisiana—Miss Camille Barrett, Louisiana State Normal College.
Maryland—Eva Dodge, University of Maryland.
Michigan—Floyd Haight, Western State Normal College.
Massachusetts—Herman D. Berlew, Boston University.
Minnesota—Leila M. Kernkamp, University of Minnesota.

* Representatives of States not mentioned had not been reported at close of convention.

Mississippi—S. T. Lewis, State Teachers' College.
Missouri—Clara V. Hughes, Central College.
Nebraska—Robert Shields, University of Nebraska.
New Jersey—W. P. Tolley, Drew Seminary.
New York—Sidney E. Ayres, Union Seminary.
North Carolina—William R. Brown, Trinity College.
Ohio—Bayard Ehnes, Ohio Wesleyan University.
Oklahoma—G. L. Fenn, Oklahoma City College.
Oregon—G. A. Anderson, Willamette University.
Pennsylvania—R. R. Denison, Allegheny College.
South Carolina—Grace King, University of South Carolina.
South Dakota—Milton H. Kuhlman, South Dakota State College.
Tennessee—J. R. Steelman, Vanderbilt University.
Texas—Alice Jones, Texas Woman's College.
Virginia—James W. Smith, Randolph-Macon College.
Wisconsin—A. O. Paulsen, Lawrence College.

PROHIBITION RESOLUTION ADOPTED BY CONFERENCE

WHEREAS, There has been apparently a vigorous, well-organized campaign by certain interested groups for the repeal of the Volstead Act and the annulment of the eighteenth amendment to our Constitution;

WHEREAS, There has been a very decided laxity upon the part of certain officials in the enforcement of this said act and amendment;

WHEREAS, This act and amendment represents the fruits of a real, vitalizing, Christian crusade;

WHEREAS, The maintenance and strict enforcement of this act and amendment presents a vital, pertinent issue not only to the older passing generation but even more so to us of the younger and to our immediate posterity;

Be it resolved, That this body of Methodist Students assembled in Louisville, Kentucky, April 18-20, 1924, go on record:

1. As being unalterably opposed to a repeal of the Volstead Act or an annulment of the Eighteenth Amendment.

2. As being positively desirous of a rigid, uncompromising enforcement of the said act and amendment.

3. As intending to bring to bear whenever possible

our concerted or individual influence for the creating and furthering of public opinion in favor of a perpetuation and strict observance of the Volstead Act and Eighteenth Amendment.

VISITORS' STATEMENT ON NATIONAL CONFERENCE OF METHODIST STUDENTS

At the close of the National Conference of Methodist Students at Louisville, Ky., April 20, 1924, about seventy-five visitors, who had been present for the session, united in a statement of the impressions made upon them by the Conference, and pledging their support to the delegates. These visitors were for the most part officers of the various benevolent boards of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and pastors of both churches.

The resolution follows:

A COMMUNICATION TO THE NATIONAL METHODIST STUDENTS' CONFERENCE:

We, a group of non-student visitors in attendance at the Methodist Student Conference in session at Louisville, Kentucky, April 18-20, 1924, feel constrained to give some expression to the feelings which now move us.

We have watched you with intense interest and have profound admiration for the spirit in which you have conducted yourselves throughout, always seeking to know the mind of the Master; always frank, fair, kind, considerate, earnest, and with a strong and plainly evident love for the Christ whom you serve, the country in which you live, and your brothers throughout the world. We believe you are making a great contribution to the work of the church and the Kingdom, and we look with joy and confidence to the near day when responsibilities now upon your elders will of necessity be committed to your hands.

We offer and pledge our personal support of the spirit thus expressed and our endeavor to see that an accurate and unbiased interpretation of the Methodist Student Conference shall be made in report and press.

We recognize the challenge of this student group to the church of Christ to high and holy daring, and we stand personally with and behind you young people who have here and openly in your own way declared your determination to seek and to follow Christ's way of life; and in witness we have added our names to this statement.

R. J. Wade,	James V. Thompson,
Ray Allen,	Garfield Evans,
Mrs. Luke Johnson,	Halford E. Luccock,
Mrs. H. R. Steele,	

Also signed by

Stonewall Anderson,	Albert Z. Mann,
Jessie E. Arbuckle,	George W. Metzel,
Mary D. Bardeleben,	C. M. McConnell,
Chas. S. Braden,	W. A. McCurdy,
Wyatt B. Brummitt,	G. L. Morelock,
Mrs. Clyde Collison	Frank O. Beck,
Muriel Day,	Walter Patten,
Miss Mary Ora Durham,	J. W. Perry,
Walter B. Foley,	M. A. Rader,
John Lowe Fort,	Mary A. Randolph,
T. J. Gambill,	William W. Reid,
Corliss P. Hargraves,	Paul Rugg,
Estell Haskins,	Oscie A. Sanders,
A. A. Heist,	Waren French Sheldon,
Paul Hutchinson,	J. T. B. Smith,
T. J. Johnson,	S. R. Thornburg,
Mrs. T. J. Johnson,	Ralph A. Ward,
James H. Lewis,	Stanley W. Wiant.
Twila Lytton,	

UNIVERSITY OF CHICAGO



45 254 860

1- 4182

BX 8207 N3 1934	Nat. Conf. of Math Students. 1 st ... Through the Eyes of Youth 734272	
MAY 3 '38	Dr. Ward	MAY 16 '38
	1- 4182	